MILITARY CHAPLAINS' REVIEW

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Military Chaplains' Review

Winter 1987

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Preface

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

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The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of the Army. When used in this publication, the terms "*he*", "*him*", and "*his*" are intended to include both the masculine and feminine genders; exceptions will be noted.

Articles should be submitted in duplicate, double spaced, to the Editor, *Military Chaplains' Review*, United States Army Chaplain Board, Watters Hall, Bldg. 1207, Fort Monmouth, NJ 07703. Articles should be 12 to 20 pages in length and, when appropriate, should be carefully documented. Detailed editorial guidelines are available from the editor.

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The Military Chaplains' Review also prints an occasional nonthematic issue. Any subject having to do with chaplain ministry is appropriate for such issues.

Ten Leadership Commandments

Chaplain (COL) Richard K. Martin, USA, Ret.

Moses started it. After a lengthy and turbulent attempt to lead an uncooperative bunch of people across difficult terrain, after trying out the authoritative, participative, and laissez-faire styles of leadership with little success, he requisitioned and received a handbook on leadership. It really wasn't a book. It was more like a talking paper with ten "bullets." They were short, simple, and distributed in only "Xe-rocked" copy. Reaction to them was mixed. The young enlisted men, most of whom needed a haircut, who were relaxing with a few drinks at the Golden Calf Inn said, "Man, that's heavy." Others said, "Gee, Moses must have been stoned when he wrote that." Still others said, "Leadership is intuitive. You can't restrict it to a few strokes of the chisel." Nevertheless, Moses called his troops to an early morning formation and announced: "Folks, this is what the highest headquarters has directed. Like it or not, they're set in concrete." Funny thing. They worked. Moses accomplished his mission.

Since the time of Moses, everyone in the leadership and management business has felt compelled to duplicate that mountaintop feat and to come up with a set of rules, principles, guidelines, theories, pronouncements, strategies, directives, musings, or ramblings. Some of them are pretty good, almost as if they were divinely inspired. Others are not so good and far from divinely inspired. Either way, the writing down of leadership guidelines often completes the right of passage for someone who aspires to the promised land of leadership.

Chaplain Richard Martin, whose chaplaincy was endorsed by the United Methodist Church, served in the Army chaplaincy for twenty four years. His overseas assignments included duty in Thailand, Vietnam, and Europe. Chaplain Martin served on the faculty of the Command and General Staff College and his last assignment was Command Chaplain, U. S. European Command, the senior chaplain position in Europe. Chaplain Martin holds the Army's highest award for meritorious service, the Distinguished Service Medal.

Now it's my turn. At last someone has given me an opportunity to fulfill a life-long ambition: to climb the mountain of ideas and experience, to stand on its summit and let the cool breezes of reflection blow away the cobwebs of PPBS, logistics, and joint operations; and, yes, carve my very own Ten Commandments of Leadership. Unfortunately, the rules say that mine must be longer than the "Sinai Ten," and my Ten Commandments must reflect *my own* style of leadership.

As I paced back and forth atop the mountain of reflection, I began to wonder. Plato said, "Philosophy begins in wonder." Obviously, given the task of setting forth a philosophy of leadership, I had to wonder. But what about? Then I remembered that Alfred North Whitehead said, "Philosophy asks the simple question, 'What is it all about?' " "What is this leadership business all about?" I asked myself. With due respect to Alfred, that is not a simple question. Nevertheless, it set me on a trail that led back to the smoke and heat and sparks of classrooms of the past, back to times of quiet dialogue with trusted friends, back to books and articles that seemed to make sense, back to troops in battle and in garrison, and back to the corridors and cubicals of the Pentagon. This is what I found at the end of the trail: my Ten Commandments of Leadership.

I

THOU SHALT ALWAYS REMEMBER THAT PEOPLE ARE MORE IMPORTANT THAN THINGS.

Carve that one in capital Hebrew. It is the cornerstone of my philosophy. Stated another way, it comes out like this: We lead people, we manage things. Both are important. Leadership provides vision and direction for the organization. Management establishes goals and tracks progress. In my book, people come first.

Douglas MacGregor helped me understand the connection between leader behavior and assumptions about people and how important it is that the two are congruent. If I sincerely believe that people have a worth and dignity which I did not bestow and cannot take away, I must behave toward them in ways that acknowledge their humanity. People can feel when a leader is concerned about them. They respond to it. People know when they are being treated like people and when they are being treated like things. If I am to be an effective leader, I must know that feeling, even as I know my people. I must be careful to distinguish between management techniques and leadership behavior. People cannot be quantified, charted, graphed or matrixed. People are complex, feeling, thinking human beings and must be treated accordingly. Each is different. Each is unique. If I try to paint all of them green, I'm in big trouble. I can standardize their tasks, but I cannot standardize their hearts. I

can optimize their output, but I cannot optimize their feelings. I have to treat people as people, because that's the way I want to be treated.

II

THOU SHALT AFFIRM RATHER THAN CAJOLE.

The second commandment is like unto the first. In the short run it is easier to simply tell people what to do and beat up on them when they fail. In the long run, however, such an approach will, itself, fail. It is better to take the time consuming and often frustrating route of affirmation. Affirmation does not mean "soft" leadership. It does not imply that we should not correct subordinates when they make mistakes. Counseling, correction, training, and various forms of discipline are essential in organizations such as the Army. Affirmation implies an attitude about people. When we affirm another person, we acknowledge that person's humanity, that person's inherent worth and dignity, that person's right to be a part of the human family. With this approach to human interaction, chances are good that productivity will increase and discipline will be more effective. It reduces the "we-they" and the "holier-than-thou" syndromes and puts us all in the same human arena. I have found that people work better in that kind of climate.

III

THOU SHALT NOT COVET ANOTHER PERSON'S LEADERSHIP THEORY; RATHER, THOU SHALT FALL IN LOVE WITH GOOD RESULTS.

The hard charging "Tiger Jack" Wood, who commanded the famous 4th Armored Division in World War II, said essentially the same thing: "Forget the gimmicks. Strive for good results."

In all of my wonderings and wanderings, I have found no correlation between a specific leadership theory and continuing leader effectiveness. In fact, the marriage of theory and leader can often create problems. I know. At one time I thought the "great man" theory made sense. When I discovered that I was not such a man, I was less thrilled with it. The same thing happened with the "trait" theory. When I found some great leaders who did not have the eight traits, I let that theory go. I had a brief fling with Fiedler's "contingency model," but found it too complicated for the average citizen, so we broke up. The same thing happened with T.O. Jacobs. When I stumbled across the Blake and Mouton's "managerial grid," I thought I had found a lifetime of happiness. Not so. That, too, was a brief affair, for I could not live with the rigid value judgments that were inherent in the model.

Other theories have had a more lasting impact on my leadership style. Maslow's dramatic work on human motivation is still useful to me as I try to understand why people react in certain ways to leader initiatives. Hersberg complements Maslow and makes some unusually helpful observations about how leaders can improve performance and productivity by understanding and relating to human needs. I am indebted to Likert for his "linking pin" concept and have put it to use in volunteer groups with good results. Most of all, I like the Hersey-Blanchard "life-cycle" model.

Although some have argued that "flexibility is the key to indecision," I find that flexibility is the key to effective leadership. The better I understand the nature of my followers, the better I can provide leader incentives that produce good results. Good results, that's what we need. A knowledge of leadership theory will help us get there, but it will not assure it. We all know some people who seem to just intuitively do the right thing with little or no regard to theory. Others have found that they can combine and modify theories to make them personal and useful. Whatever it takes, remember, I say to myself, remember: Look for good results rather than worrying about results that look good. There's a big difference.

IV

THOU SHALT GET RID OF THE NOTION OF *GOOD* AND *BAD* LEADERSHIP.

The study of theory has convinced me that those words are too deductive and judgmental. The first causes us to falsely believe that we are saints; the second causes us to acquire unnecessary guilt. I prefer to view leadership as effective or ineffective, for those are things that we can measure. For example, if a subordinate's work is effective, I can praise it in objective terms. I can point to specific things that are effective. My praise is genuine, and everyone knows it. Likewise, if the work is ineffective, I can point to specific deficiencies and make objective comments. In most instances the criticism will be received willingly and corrections will be made quickly. In neither case have I made a moral judgment about the person. Rather, I have made a professional judgment about the effectiveness of the person's performance. It is important to understand that distinction.

V

THOU SHALT NEVER FORGET THAT LEADERSHIP AND COMMUNICATION ARE INEXTRICABLY BOUND TOGETHER.

Leadership is the ability to transmit ideas into action. It is the ability

to communicate a dream or a concept or a specific directive in a way that is authentic, believable, and understandable. With a squad in combat, it is simple: "Move 20 yards to the right," or "Let's get the hell out of here." On a national level, it is a newly inaugurated President saying to an anxious nation, "Ask not what your country can do for you. Ask what you can do for your country." In a racially tense situation in Vietnam, following the death of Martin Luther King, Jr., it is a young chaplain saying, "Cool it, brothers. Let's talk this thing over." In each case, those words cut to the heart of the issue at hand. People believed them. People responded. In each case, someone transmitted an idea through all of the human filters and landed it on target. That is a remarkable achievement. It is effective leadership.

VI

THOU SHALT COMMUNICATE BY EXAMPLE.

Whether it is the commander who shares danger with the troops, or the statesman who refuses to compromise ethical principles, what we do speaks so loudly that people often do not hear what we say. How else can we explain a Jackson who rides at the forward edge of the battle area and appears, to his subordinates "like a stone wall." How else can we explain the comment of a young soldier who saw Robert E. Lee standing silently at the front line: "I will fight all the way to hell itself, after what the General has just said to us." Behavioral scientists call it "modeling." Others recognize it, simply, as setting the example. Whatever we call it, there is no substitute for it in the leadership business.

VII

THOU SHALT ALWAYS DISTINGUISH BETWEEN BATTLES AND SKIRMISHES.

As one moves to higher positions of leadership, authority, and responsibility, this commandment becomes increasingly important. While there is a "sandlot" tendency to want to win every encounter, it is far better to learn the art of discrimination, to understand the art of the possible, and, thereby, to learn which battles to fight and which skirmishes to ignore. To turn every skirmish into a battle siphons off energy that is needed for bigger things. It is a "sandlot" approach to problem solving. The effective leader lets the trivial pass into its own oblivion while saving valuable strength for the important struggles.

VIII

THOU SHALT VIEW RANK AS A RESPONSIBILITY, NOT A PRIVILEGE.

"Rank has its privileges" is an outmoded, elitist concept that will not motivate citizen soldiers in the decades of the 80s and 90s. People respond to rank because of its legal nature. People follow leaders, regardless of rank, because of their personal qualities. Theorist distinguish between formal and informal leaders. Both are important. Both can abuse their position. Formal leaders lose their effectiveness when careerism takes over. Informal leaders can be destructive when personal ambitions override organizational goals. To view rank and position as responsibilities rather than privileges establishes a positive leadership climate for the future.

IX

THOU SHALT BE COMPETENT AND CONFIDENT ENOUGH TO TAKE A RISK.

I know of no better way to stifle creativity or to dampen morale than to establish a leadership climate that will not tolerate mistakes. Leadership is risky business. Delegating responsibility is risky business. Trusting people is risky business. Nevertheless, that is our business, and effective leaders must take those risks. In most cases, people will respond in direct proportion to the trust that they feel from their leaders.

X

THOU SHALT ALWAYS REWARD ETHICAL BEHAVIOR.

Such a commandment seems so obvious that it is hardly worth mentioning. Come to think of it, so were a lot of the "Sinai Ten." Looking back, they turned out to be the most important of all. So it is with my tenth commandment. Recent studies show that we still have a problem in this area, and I have a feeling that it will continue to be a problem for as long as I am in the leadership business. The Vietnam experience tore some holes in the fabric of the Army ethic. We are still in the recovery phase. We are making progress. Consequently, that is all the more reason that I have to keep this commandment before me at all times. Without a leadership climate that stresses honesty, loyalty, and integrity, and *rewards* that behavior, we will lose the very values that we are sworn to preserve.

Here, then, are my ten commandments, my wonderings, my leadership principles that I hold before myself as a map and a

compass. They remind me that leadership is not an automatic response to external forces. It is a hard, reasoned, planned process of thought and action, of personal values applied to organizational challenges. Like Moses, I may never enter the promised land of Pentagon power or religious royalty. A far more worthy goal is to be the effective leader that Loa-Tzu described: "When his work is done, his aim fulfilled, the people will say, we did it ourselves."

A Vietnam Memorial

Lois Heinz

Several months ago when I was asked to speak on the Vietnam War, and of what it did to my family, and about the memorial you are about to see, I was hesitant. You may ask why? It was not because of the obvious reason of being afraid to get up and speak in public. Of course, I am afraid to speak in public. But it was rather because I said to myself, "What can I say about such an unpopular war? What can I say about a very difficult time for the United States?"

After all, I wasn't there, and therefore don't really know what went on in Vietnam. My knowledge of the war is limited to what I have read or heard from those who were there. But after much thought and prayer, I said, "Yes, I will do it, because during that difficult time for the United States, I too, went through the most difficult time of my life." During that time I gained a strength I didn't know was possible; a strength that could only have come through faith in Jesus Christ. So, I am here today to share with you some facts about the war, to tell you how I made it through the difficult time of my husband's death, and to give you a few facts about the memorial.

The Vietnam War

On April 30, 1975, the government of the Republic of Vietnam surrendered to the advancing North Vietnamese forces and brought to an end a war that had lasted thirty years. The United States' 14-year involvement in that war was probably the most controversial in recent American history, and certainly the Vietnam War was the most unpopular conflict in which our country has ever been involved. In fact, it was never a declared war. It was the longest conflict America

Mrs. Lois Heinz, the widow of Chaplain Roger W. Heinz, lives with her children in New England. This presentation was given by Mrs. Heinz at the Lutheran Church Missouri Synod Youth Gathering, "On Wings Like Eagles," in Washington, D.C., in August of 1986.

has ever fought, and some even go so far as to say our only military defeat.

It was not a military defeat in the obvious sense, as the American Army in the field was never beaten in Vietnam. Quite to the contrary, the Army won every major engagement it fought there. It was a defeat in the hearts of the American people. It was a "war" which no one really wanted and one which, if it were possible to win at all, required a commitment that no one was willing to make.

The United States was not driven out of Vietnam; it simply decided that staying on was not worth the price. And the price had been high. Approximately 2.7 million Americans served in the war zone. Three hundred thousand were wounded and approximately seventy-five thousand permanently disabled. Over fifty-eight thousand gave their lives or remain missing. Today, over eleven years since the end of the war, thirteen hundred remain missing and unaccounted for. The financial cost was untold billions of dollars. The social and political cost was to split the country and to divide a generation.

The war was fought to counter insurgency in South Vietnam and to show that we intended to back up our commitment to contain communist expansion around the world. The reasoning was: If Vietnam fell, the rest of Southeast Asia would soon follow. President Lyndon Johnson once argued that it was better to fight the communists in Vietnam than in Hawaii. But, he failed to convince the American people that the Saigon government was worth saving or that its fall would ultimately endanger Hawaii or any other vital interest of the United States.

During the war, American soldiers, sailors, airmen and marines fought with heroism and determination under some of the most difficult circumstances ever encountered by American military personnel. Tragically, upon their return home, they received virtually no recognition for their service or sacrifice because of the raging domestic controversy over the United States' policy in conducting the war.

The war was fought by the young. The average age of the American fighting man was eighteen and a half years. I have read numerous accounts of the war, and I have had many opportunities to talk to men who served in Vietnam. Their stories are all the same.

More than one has told me that what made the conflict so difficult was the fact that you never knew who the enemy was. Unlike our own Civil War, the war in Vietnam was not just the North against the South. Rather, some South Vietnamese were trained by the North Vietnamese Army and sided with the communist North and were known as "Viet cong." Most lived and worked in South Vietnam and, at the same time, would fight against the South Vietnamese and the United States troops. So, during the day you

might eat a meal with a "Vietnamese" who could that night become the enemy. You constantly had to be on your guard because you never knew when a gun might be held to your head.

Many of our fighting men also felt that our government was doing very little. One soldier wrote to his parents and said, "You might tell any friends you have in Washington to get off their rears, quit quibbling, and talk about ways to end this foolishness over here. It is really terrible to hear President Johnson claim to want peace and say he will go anywhere, anytime, to talk peace, and it has taken over a month without being able to find an acceptable site! According to his promise, 'anywhere' ought to be 'acceptable'." The man who wrote those words died nine days later after having been in Vietnam two months. He was twenty three years old.

"Vietnam is one of our mistakes," another wrote, "and our generation will, unfortunately, be linked with this mistake unless we use the means available to rectify this situation." The effects of this war are still very real, even though it has been many years since the end of the war.

Several months ago, I watched a program on television entitled, "A Program for Vietnam Veterans and Everyone Else Who Should Care." It showed how much men and women are still suffering, both mentally and physically, and only now, with the help of Veteran Centers, are many of these men and women getting much-needed help. A veteran of Vietnam recently said to me, "The quality of my life suffered from my service in Vietnam." Another said, "I am just now starting to get back on the right track, and it has been my recently found faith in Christ that has helped me the most to cope with many negative feelings that I have had in the past years."

A quotation used on the program I mentioned was originally said by George Washington, and it is rather appropriate: "The willingness with which our young people are likely to serve in any war, no matter how justified, shall be directly proportional to how they perceive veterans of earlier wars were treated and appreciated by their nation."

We can only pray that these men and women will soon be at peace with themselves and others, and that our nation will never again be faced with another situation like Vietnam.

Chaplain Roger Heinz

The Lutheran Church, Missouri Synod, has had military chaplains in the service during every conflict in which our nation has been involved since the Civil War. In all wars, thirteen chaplains of the Missouri Synod have died while on active duty. In Southeast Asia, during the Vietnam conflict, sixteen chaplains of all denominations died. Of those sixteen, my husband, Chaplain Roger Heinz, was the only Missouri Synod chaplain to lose his life in Vietnam.

On August 9, 1969, he left his family—his wife and two young daughters—to serve his Lord in the war zone of Vietnam. He was a member of the 5th Special Forces Group. While conducting worship services and counselling his troops, he never expressed any fear visiting Special Forces camps which were frequently attacked by the enemy. Of even greater danger were the frequent helicopter flights he was required to make from one camp to another—often in disagreeable weather and often drawing ground fire from the enemy. He never thought of himself as a hero for doing this, but rather as a servant of Christ.

On December 9, 1969, I was informed by the Army that my husband was missing in action. For almost two weeks, I did not know if he were dead or alive. I prayed that he would be found alive. I told myself, "He can't be dead; he has a wife and two daughters waiting for him to come home. He's too young to die. He has a lot more work to do here on earth. The Lord wouldn't take him now." But, on December 19, any hope I had had during the past two weeks was gone when I was told his body had been found and identified. He died when the helicopter in which he was a passenger crashed into the side of a mountain and burned. He died while on his way to another camp where he was going to proclaim the saving grace of Jesus Christ. He had been called by our church and our Lord to do the work of our Heavenly Father, and he gave his life in the process.

A Wife's Response

I experienced many different feelings at that time. There was, to be sure, much sadness and also some bitterness. Many questions came to mind. Some of those questions were: "How will I ever make it without him? How will I raise two children by myself?" The most immediate question was: "How will I make it through the memorial service and the funeral?" That question was answered very quickly while I was attending the memorial service at Fort Bragg, North Carolina. I had chosen two of my husband's favorite hymns "For All the Saints" and "A Mighty Fortress Is Our God." As the congregation started singing "For All The Saints," I suddenly found myself singing with them. Not only did I make it through the service, but I also participated in the service.

My husband was buried in Arlington National Cemetery on Christmas Eve, December 24, 1969. I am convinced that without faith I could never have made it through that time in my life. The Lord was with me. He guided me and gave me the strength to carry on. He put my life back in order.

One Bible passage that helped me then, and still does, is found in Philippians, Chapter 4, verse 13. It reads: "I can do all things through Christ who strengthens me." There is no doubt in my mind that our Heavenly Father was there beside me, giving me the strength

I needed. Along with this strength from above, I had the prayers and help of many relatives and friends who were with me and my daughters.

My daughters were very young when their father died. They don't remember very much that went on at that time, but they do remember their father as a kind and loving person. And, yes, there have been times in their lives when they have said, "We wish dad was here to share things with us." But, they too have grown up in the love of Christ. They too have received that same strength from our Heavenly Father.

About six months after my husband's death, I received a phone call from a woman in Ohio. I don't even remember her name, but I do remember what she said to me: "I just had to call and tell you what your husband did for my husband and myself. When my husband left for Vietnam, our marriage was just about over. My husband was drinking heavily and things didn't look good for us. While in Vietnam, my husband had many counseling sessions with your husband. In fact, he had had a session the day Chaplain Heinz was killed. The main reason I am calling you is to tell you that because of your husband, we now have a happy marriage; no more drinking, and both my husband and I have returned to the Lord. I just wanted you to know about the good work your husband did and to say thank you."

Yes, I made it through that time with the strength given to me by our Heavenly Father. He still gives me strength to carry on even when things seem hopeless. We all can make it through Christ who strengthens us. We must constantly rely on Him who can help us through any problem or crisis that may come into our lives. We must *never* forget that.

The Vietnam Veteran's Memorial

The Vietnam Veteran's Memorial has a "Prologue" which reads:

> IN HONOR OF THE MEN AND WOMEN OF THE ARMED FORCES OF THE UNITED STATES WHO SERVED IN THE VIETNAM WAR. THE NAMES OF THOSE WHO GAVE THEIR LIVES AND OF THOSE WHO REMAIN MISSING ARE INSCRIBED IN THE ORDER THEY WERE TAKEN FROM US.

The memorial you are about to see had its beginnings in March of 1979, when Jan Scruggs, a twenty nine year old former rifleman with the US Army 199th Light Infantry Brigade, went to see the movie, "The Deer Hunter." Scruggs became upset, not with the combat scenes, but because of the scenes showing the youth in a Pennsylvania coal town. They were the people who had believed in their country, which then abandoned them when the war went sour. Jan Scruggs

was seeing in these people the same people he had actually seen suffer and die in Vietnam.

That night after the movie, he couldn't sleep. At 3 a.m. he was alone in the kitchen with a bottle of whiskey. Suddenly, the flashbacks started—mortar rounds hit; twelve men were unloading an ammunition truck. An explosion! Scruggs came running. By instinct, he pulled the first-aid bandage from his trousers. Pieces of bodies were scattered across the ground. They belonged to his friends. He had only one bandage. He stood and screamed for help! The flashbacks ended, but the faces continued to pile up in front of him. The names, he thought. The names. No one remembers their names!

The next morning, he told his wife, "I'm going to build a memorial to all the guys who served in Vietnam. It will have the name of everyone killed." Days later he was still talking about a memorial. His wife and friends all thought he was having delusions. They thought it best to just let this thing play out. It did not "play out."

On April 27, 1979, a group of Vietnam veterans, led by Scruggs, established the "Vietnam Veteran's Memorial Fund, Incorporated." It was a non-profit, charitable organization. During the next month, Scruggs would rush to the post office every day to see how much money had come in as a result of a press conference that had been held. A few dollars came in. $144.50 to be exact. But a memorial cannot be built with emotions. You need money, and for that more publicity was essential. He made the CBS Evening News, but still Scruggs knew he was regarded as just another Vietnam vet who couldn't make it. It didn't feel good. Finally, significant initial support came from United States Senators Mathias of Maryland and Warner of Virginia.

On July 1, 1980, Congress authorized a site of two acres in Constitution Gardens near the Lincoln Memorial. In October of 1980, the Vietnam Veteran's Memorial Fund committee announced a national design competition open to any United States citizen over eighteen years of age. By the deadline of March 31, 1981, one thousand, four hundred and twenty-one design entries had been submitted. The winning design was done by Maya Ying Lin of Athens, Ohio, who at the time, was a twenty-one year old senior at Yale University. The memorial was completed in late October, 1982, and it was dedicated on November 13, 1982.

In January of 1982, the committee felt that a sculpture, to provide a realistic depiction of Vietnam fighting men and a flagstaff, as a symbol of their devotion to their country, should be added to the memorial site. This was completed and installed on Veterans Day, 1984.

Over five million people visited the Memorial during its first two years. It is the most visited Memorial in our nation's capitol. On

some days, over twenty-five thousand people come. Late at night or at dawn, someone is always there.

The stone for the Memorial is black granite. Black granite was chosen because of its durability. Hundreds, and even thousands of years from now, people will still be able to touch the names. Each wall is two hundred forty six feet, eight inches long. They point exactly to the northeast corners of the Washington Monument and Lincoln Memorial. At their vertex, the walls are ten feet, one and one-half inches in height. Each wall is composed of seventy separate panels. The largest panels contain one hundred thirty-seven lines of names; the shortest have one line. There are five names on each line. Each name is preceded, on the west wall, or followed, on the east wall, by either a diamond or a cross. The diamond denotes the serviceman's or servicewoman's confirmed death. The cross denotes either the person is still missing or unaccounted for. In the event that a serviceman's remains are returned or he is otherwise accounted for, a diamond will be superimposed over the cross. If a serviceman returns alive, a circle, as a symbol of life, will be inscribed around the cross.

The "Epilogue" on the Memorial reads:

> OUR NATION REMEMBERS THE COURAGE, SACRIFICE, AND DEVOTION TO DUTY AND COUNTRY OF ITS VIETNAM VETERANS. THIS MEMORIAL WAS BUILT WITH PRIVATE DONATIONS FROM THE AMERICAN PEOPLE.

God Bless our native land!
  Firm may she ever stand
Thru' storm and night!
  When the wild tempests rave
Ruler of wind and wave,
  Do Thou our country save
    By Thy great might.
For her our prayer shall rise
  To God above the skies'
    On Him we wait
Thou who are ever nigh,
  Guarding with watchful eye,
To Thee aloud we cry,
  God save the State!

Battle Fatigue:
A Pastoral Model for Prevention and Treatment

Chaplain (COL) Bernard H. Lieving, Jr.

This article poses two basic questions for the army and the chaplaincy: Is current US Army battle fatigue prevention and treatment doctrine adequate for the high intensity AirLand battlefield? Does the Unit Ministry Team (UMT), the battalion chaplain and chaplain assistant, have a role in battle fatigue prevention and treatment? Following an historical overview of US Army and Israeli Defense Force experience with battle fatigue, an evaluation of current US Army doctrine determines there is a shortfall. Current US Army battle fatigue prevention and treatment doctrine does not adequately consider the soldier's spiritual resources as a defense against battle fatigue. It is concluded that the UMT does have a role in both the prevention and treatment of battle fatigue. The Unit Ministry Team is uniquely qualified to be a resource for the commander in the unit plan to prevent and treat battle fatigue. From peacetime, through prebattle, battle, and postbattle—to the end of hostilities—with the focus always on ministry to the individual soldier, the UMT is a religious unit whose mission is the pastoral care of the soldier. Publication of FC 16-51, *Battle Fatigue Ministry*, will codify this UMT commitment to ministry to soldiers in all situations, including the trauma of the AirLand Battlefield.

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A Pastoral Model for the Prevention and Treatment of Battle Fatigue

The chaplain rubbed his red, burning eyes as if trying to erase the visions of the dead and wounded of the past three days. Had it been only seventy two hours since his battalion first felt the brunt of the Warsaw Pact attack? It seemed forever. Having been up most of the night ministering to the wounded and visiting those working in the staff sections, he was exhausted. Getting up from the ground, from where he had sat forcing himself to eat breakfast, he thought of trying to catch a quick nap. Suddenly Sergeant Walker, the battalion chaplain assistant, ran up to tell him another group of wounded was arriving at the battalion aid station.

By the time the two of them reached the aid station, the medics had already started the process of triage. The chaplain moved among the wounded, speaking a word to one, merely touching and catching the eye of another, pausing for a prayer with yet another soldier. To one side of the triage area he noticed a group of soldiers standing alone. He could not see any wounds, yet the soldiers were clearly disfunctional. Several were crying, a couple were babbling incoherently, and a few appeared stuporous. The chaplain finished talking to the wounded, motioned for Sergeant Walker to join him, and together they approached the medic talking with the soldiers—the battalion's first battle fatigue casualties.

Now the battalion's carefully prepared and rehearsed plan for treatment of battle fatigue casualties would be put to the test. The Unit Ministry Team (UMT), the chaplain and the chaplain assistant, had worked hard, as had the unit leaders and the medical team, to prepare the soldiers for the stresses of combat and to insure that those who did become battle fatigue casualties would have high priority for immediate care in the battalion area. The objective of the battle fatigue treatment was to return the soldiers to health and wholeness as quickly as possible.

The medic, assisted by the chaplain and chaplain assistant, led the soldiers away from the aid station to a nearby area especially prepared for the treatment of battle fatigue casualties. Small tents had been erected to provide shelter; hot food was distributed, and hot water was made available for showering. Clean uniforms were also distributed. Each soldier decided whether he first wanted to sleep, to eat, or to care for his personal hygiene.

During the next several hours, the chaplain moved among the soldiers, encouraging those who were conscious to talk about their fears, grief, anxiety and guilt. The soldiers were encouraged to express emotions. Crying, shouting and swearing were common. The chaplain listened to their descriptions of combat—its confusion, rapid pace, thunderous noise, and the unceasing threat of death. The

chaplain recognized that even though the soldiers had been trained to deal with the stress of battle, their emotional, physical, and spiritual resources were depleted. They could no longer function.

By the next morning, twenty-four hours after they came out of the line, all the soldiers had showered, put on a clean uniform, and had gone through two or more cycles of eating and sleeping. A mental health non-commissioned officer from the brigade Combat Stress Control (CSC) Team had seen each soldier. He recommended two of them for evacuation for more intensive treatment and suggested that the others remain in the trains area until he returned the following day.

During the next twenty-four hours, the remaining soldiers slept, ate, and performed details under the supervision of the chaplain assistant. The chaplain continued to meet informally with small groups to provide counseling and an opportunity for the soldiers to talk about the experience of combat. While conducting a memorial service, the chaplain gave the soldiers an opportunity to talk about the soldiers who had been killed. Several expressed pent-up feelings and thoughts which they had kept inside themselves before that moment.

The chaplain assistant encouraged the soldiers to talk about their experiences while they performed work details. From these conversations, the assistant later brought to the chaplain's attention specific, individual needs. The assistant maintained liaison with the unit for the necessary support and continued to coordinate the religious services conducted by the chaplain.

Both UMT members reassured the soldiers that their condition was temporary and that they would regain their full capacity after replenishing their depleted physical, emotional and spiritual resources. They also assured the soldiers that all possible efforts would be made to return each to his own combat crew or team.

Within forty eight hours of evacuation from the battle area, several of the soldiers returned to their units. The remainder followed a day later. During the next several days, through two moves of the combat trains, the UMT continued its ministry to several groups of battle fatigue casualties. They provided pastoral care through counseling, worship, sacraments and by their presence with the soldiers. They did not always have the same success as with the first group; but through the combined efforts of the medical personnel, unit leaders, and the UMT, the unit continued to have a high rate of success in returning battle fatigue casualties to duty.

This fictional scenario could be repeated countless times if United States Army soldiers are committed to fight on the high intensity battlefield envisioned in AirLand Battle doctrine. The AirLand Battle environment will confront our soldiers with the most rapid, intense, continuous, violent battlefield ever known. These

characteristics, coupled with nuclear, chemical, and biological threats are likely to cause a battle fatigue casualty rate higher than experienced in any previous conflict.

This article examines Army doctrine concerning the prevention and treatment of battle fatigue casualties to determine if the doctrine provides soldiers with the best possible chance to make it through the AirLand battlefield without becoming battle fatigue casualties. If it does not, recommendations will be made to improve those chances. A holistic approach will be taken to determine if doctrine provides soldiers a full understanding of the stresses that will sap their physical, emotional, and spiritual resources. The involvement of the Unit Ministry Team in that process will be examined to determine if it can be an asset for soldiers and commanders.

Historical Perspective

Battle fatigue is certainly not a new concern for the Army; neither is the desire for its effective prevention and treatment. In World War I combat related stress disorders were called "shell shock." It was believed the exhibited symptoms resulted from damage to the brain caused by the concussion of intensive shelling. Later, when it became clear the problem was not neurological but psychological, the diagnosis was changed to "war neurosis." Through the trial and error of different treatment techniques it was discovered that the best recovery rates were achieved when soldiers were treated in close proximity to the front. The best results came from simple methods: rest, food, encouragement, suggestion, persuasion and an expectation for return to combat.[1]

The lessons of World War I were forgotten during the inter-war period before the beginning of World War II, and when U.S. soldiers became psychiatric casualties in the first large engagements of the North African campaign, they were evacuated to hospitals far in the rear. Few returned to combat duty. So many were sent back to the states that the war effort was endangered. As World War II progressed, the condition was renamed "combat exhaustion," a much more acceptable term to both the casualties and to the unit to which they returned following treatment. Along with the name change, there was a relearning of the forgotten lessons of World War I. By 1945 treatment procedures returned to full duty 70 to 80 percent of combat exhaustion casualties. The World War II experience validated the treatment principles of proximity, immediacy and expectancy (PIE). These principles remain the basis of battle fatigue treatment. They will be discussed later in more detail.[2]

[1] Dale B. Flora, MAJ, *Battlefield Stress: Causes, Cures and Countermeasures*, p. 21.

[2] *Ibid.*, p. 26.

During the Korean and Vietnam Wars, battle fatigue casualty rates were significantly lower than in previous conflicts. In both cases, the less intensive level of war and shorter combat tours combined to reduce the number of casualties. In Korea special efforts were made to treat casualties at battalion and regimental level and most were returned to duty within 24 to 48 hours. The lower rates of the classical battle fatigue cases in Vietnam have been overshadowed by the much-publicized delayed post-traumatic stress disorders.

Much of our present knowledge about battle fatigue casualty treatment is based on the Israeli Defense Force (IDF) experiences in both the 1973 Arab-Israeli and the 1982 IDF incursion into Lebanon. In both 1973 and 1982, battle intensity reduced combat effectiveness and promoted psychiatric breakdown.

> In both wars, psychiatric casualties emerged within hours of the beginning of hostilities and were most prevalent where the battle was most intense.[3]

In terms of psychiatric casualties, the 1973 War was a disaster for IDF. There was no doctrine for identification, prevention, or treatment. All were evacuated to the rear; none returned to combat duty during the war. Many were chronically disabled. The ratio of psychiatric casualties to wounded was estimated at 30 to 100. This figure compares favorably with the overall U.S. Army World War II ratio of 36 to 100 but less favorably with the 1944 U.S. Army European Theater ratio of 20 to 100.[4]

After the 1973 War, the IDF adopted the U.S. treatment doctrine (PIE) which calls for physical replenishment of food, water, and sleep and which provides the opportunity to talk about the battle experience. Treatment occurs near the front with an expectation that the soldier will be returned to combat duty. Using this method during the 1982 Lebanese War, the IDF returned 60 percent of combat reaction cases to combat duty within 72 hours. As a result of preventive measures, the ratio of psychiatric casualties to wounded was 23 to 100.[5]

Current Doctrine

Since the Israeli experience, the U.S. Army has a renewed interest in the prevention and treatment of battle fatigue. Military leaders are increasingly aware of the effects of stress on soldiers and on their combat performance. The Army has published several documents to assist leaders and soldiers to meet the challenges of combat on the AirLand battlefield.

[3] Gregory L. Bilensky, Shabtai Noy, Zahave Solomon, "Battle Stress: The Israeli Experience," *Military Review*, July, 1985, p.29.

[4] Bilensky, p. 35.

[5] Bilensky, p. 36.

Field Manual 8-230, *Medical Specialist*, defines and gives guidance for management of psychological and behavioral problems. It defines battle fatigue as a stress reaction or psychological condition encompassing physical and emotional stresses experienced by every individual in combat. It varies in severity from mild cases in which the soldier senses fear with no evidence of anxiety, to severe cases in which the soldier can no longer relate to the environment, cannot function on the job, compromises his or her own safety and the safety of others, exhibits panic running, has visual and/or hearing problems and partial paralysis, and utters incoherent sounds. When the individual can no longer function on the job, he or she becomes a battle fatigue casualty and must be evacuated for treatment.[6]

FM 8-230 outlines the principles of treatment for battle fatigue proximity, immediacy and expectancy. Proximity means that the casualty is treated as far forward as possible. This reduces the suggestion of serious disability and increases the potential for full recovery. Immediacy suggests that initial treatment is to be given at the very earliest possible time. Expectancy refers to the concept that battle fatigue is only temporary and that the soldier can expect full recovery and return to the unit after a brief rest.[7]

Field Manual 26-2, *Management of Stress in Army Operations*, emphasizes stress as a command problem, not solely a medical one. The discussion of stress includes its effects, sources, signs and degrees as well as its recognition, control and suggested coping techniques. The FM reiterates that stress can be tolerated and managed and, in fact, must be overcome to conserve the fighting strength. Combat leaders are responsible for the total wellbeing of the soldier, and as traditionally they ensure that the soldier's physical, emotional and spiritual needs are met. This includes battleproofing the soldier—training in the recognition of stress signs and how to cope with it. Leaders must also learn to cope with their own stress, manage the stress level in the unit, and to apply the battle fatigue treatment principles when necessary.[8]

Field Circular 22-102, *Soldier Team Development*, written for leaders at company level and below, describes the characteristics of combat-ready teams and a three-stage process of team development; forming, developing and sustaining. Emphasis is placed on quality training, shared team experiences and team member commitment to one another and mission accomplishment.[9]

Field Manual 22-9 *Soldier Performance in Continuous Operations*, deals with methods for sustaining soldiers' performance during combat operations of up to 120 continuous hours. It suggests training

[6] US Department of the Army, *Field Manual 8-230*, pp. 21-1—21-8.

[7] *Ibid*, p. 21-3.

[8] US Department of the Army, *Field Manual 26-2*, pp. 2-73.

[9] US Department of the Army, *Field Circular 22-102*, pp. 1-1—4-19.

activities which come as close as possible to the expected conditions of continuous operations so that soldiers can learn to cope with such an environment. It further provides the leader with strategies and tactics for conserving soldier resources to counter degradation of effectiveness in sustained operations.[10]

Each of these documents is important in its own right, and each has a place in the increasing emphasis on the role of stress in the AirLand Battle. They provide guidance for leaders in preparing the soldiers for battle and for meeting soldiers' needs in the intensity of the AirLand battlefield.

It appears, however, that there is a significant shortfall in the way these documents handle the prevention and treatment of battle fatigue casualties. They emphasize the soldier's emotional and physical resources but fail to consider the third dimension of the whole person, the spiritual dimension. While one cannot expect to find in these documents a full treatise on the spiritual dimension, the failure to mention it denies the soldier the totality of his or her person.

This lack of recognition of the soldier's spiritual dimension extends to other writings as well. In an article, "Combat Stress: Tripartite Model," in the *International Review of the Army, Navy and Air Force Services*, Colonel Franklin D. Jones, Chairman of the Military Section of the World Psychiatric Association, considers the influences of biological, interpersonal and intrapsychic elements in preventing and treating combat psychiatric casualties. While he lists "faith in a celestial order" as one of the primitive defenses which can be broken down, he does not mention the spiritual dimension as one of the resources for intervention in combat casualty prevention and treatment.[11]

Such apparent neglect of even the possibility of the spiritual elements fails to recognize the importance of religion in sustaining one's will in the most adverse conditions. John Keegan, writing in *The Face of Battle*, describes the effect of religion on English soldiers prior to the Agincourt combat.

> However dimly or marginally religious doctrines impinge on the consciousness of the simple soldier or more unthinking knight, the religious preparations which all in the English Army underwent before Agincourt must be counted among the most important affecting its mood. Henry himself heard Mass three times in succession before the battle, and took Communion, as presumably did most of his followers; there was a small Army of priests in the expedition. The soldiers ritually entreated

[10] US Department of the Army, *Field Manual 22-9*, pp. 1-1—5-8.

[11] Franklin D. Jones, "Combat Stress: Tripartite Model," *International Review of The Army, Navy and Air Force Medical Services*, March 1982, pp. 248-253.

> blessing before entering the ranks, going down on their knees, making the sign of the cross and taking earth into their mouths as a symbolic gesture of the death and burial they were thereby accepting.[12]

The spiritual vacuum in the current doctrine is not due to the absence of Army chaplains dealing with soldier combat stress in previous conflicts. Chaplains have always been involved in this ministry. It is, rather, due to the lack of codification of this important aspect of ministry. This situation is changing. During the October 1984 Functional Area Assessment, the Army Vice Chief of Staff directed the Office of the Chief of Chaplains to develop a doctrinal document for the Unit Ministry Team ministry to combat fatigue casualties. Two priorities in the Chief of Chaplains' Goals and Objectives relate to this issue: A leadership priority is to initiate moral leadership actions in critical areas of ministry to include battle fatigue, and a training priority is to train UMT components for prevention of and ministry to battle fatigue casualties. The Army Chaplain Center and School is presently writing FC 16-51, *Battle Fatigue Ministry*. In its draft form, the authors of FC 16-51, develop the theoretical base for the role of the UMT on several assumptions. These include: (1) the UMT is the staff section which assists the commander in meeting the spiritual needs of soldiers; (2) Forward Thrust doctrine, found in FM 16-5, provides for chaplains and chaplain assistants to be assigned to the most advanced elements of the battlefield—battalion and equivalent size units; (3) the UMT with its prerequisite skills and long-term habitual association provides pastoral care which can reduce battle fatigue casualties; (4) the UMT ministers to soldiers out of a genuine concern for their total well-being; (5) inherent in UMT presence is the spiritual element which is the primary vehicle for communicating hope in the face of fear and despair; and, (6) chaplain assistants will serve with the rank of sergeant in the maneuver battalion.[13]

The Unit Ministry Team Role

Battle Fatigue Ministry emphasizes the "team" aspect of the Unit Ministry Team. The chaplain and chaplain assistant function as a team to provide pastoral care. The chaplain with his or her theological education is the leader and performs those duties for which training has uniquely qualified him or her. The chaplain assistant performs in a dual role: (1) as an extension of the chaplain's ministry in religious support functions; and, (2) as a non-commissioned officer leader.

[12] John Keegan, *The Face of Battle*, p. 115.

[13] US Department of the Army, draft *Field Circular 16-51.*

FC 16-51 posits the UMT as a valuable battle fatigue casualty prevention and treatment resource in all stages of battle from peacetime, through prebattle, battle and postbattle, to the end of hostilities. Operating out of the conviction that religion offers a source of inner strength and stability, the UMT prepares soldiers to cope on the battlefield by providing a spiritual foundation upon which the soldier can call during all phases of combat. The UMT believes that soldiers who are more spiritually prepared to handle the trauma of combat will be less likely to become battle fatigue casualties. This ministry is inexorably tied to the understanding of community, the meaning of hope, life and death, and the awareness of the "beyond" in the midst of life as in any other function of the UMT.

The UMT recognizes that the Army's goal of unit cohesion is an attempt to develop community, that profound sense that people seem to have for belonging to one another. The many levels of bonding that occur within the unit provide for individual physical and emotional needs to be met and, at the same time, set the framework within which the shared life of combat soldiers is lived.

The sense of ultimate community, a shared life in which people move toward faith, is the context out of which the Unit Ministry Team works in the unit. The UMT is a religious symbol—the chaplain is a religious authority figure and a representative of the values and beliefs of his or her tradition. Soldiers recognize that the UMT's context is pastoral care—the ministry of nurturing and healing—and that their lives, problems issues and questions will be cared for within a spiritual context. The chaplain leads the UMT from a theological perspective. Soldiers not only know that, they expect it. No apology is needed for that perspective.

It is from this context that the UMT represents hope within the community. That hope is based on the Hebrew-Christian heritage that God has acted in history and from the eschatological expectation that God himself will ultimately dwell with all people. The simple statement of the psalmist, "We hope in God," becomes the root of hope attested to by the presence and ministry of the Unit Ministry Team.

Because of its pastoral concern, the UMT ministry emphasis is on persons, not problems. The focus is always on the individual soldier and the desire for each to become a more fully integrated, mature person. The prevention and treatment of battle fatigue are elements of ministry to individuals rather than a solution to a problem. The Unit Ministry Team is involved because soldiers will have to face combat and its related stresses and not because battle fatigue weakens combat strength.

The Unit Ministry Team is uniquely qualified to provide such ministry. The chaplain's theological training enables him or her to

assist persons whose problems center on ethical dilemmas, religious issues, or with such concerns as the fear of death. The soldiers' awareness of this uniqueness often leads them to turn to the chaplain for help in solving problems of this kind. They want a religious or moral self-evaluation or they want a standard of faith applied to their situation.

Another aspect of UMT uniqueness is that no other helping agency is available to the soldier to offer such a supportive relationship in day-to-day contact. The assignment of the chaplain and chaplain assistant to the unit assures the soldier that they are a part of the team. They will be available when needed. Rapport with soldiers and credibility of the UMT are essential in this person-centered relationship, and the UMT has a wealth of established, ongoing relationships upon which to rely.

UMT involvement in this ministry has its risks. If, at any time, it is perceived that the UMT is interested only in getting soldiers back into combat, it will lose its credibility and thus its effectiveness in all its ministries. The soldiers' trust will be lost. It is imperative, therefore, that the UMT function be the provision of pastoral care for individuals in need of healing and wholeness. Prevention and treatment of battle fatigue casualties is a command responsibility and the medical section is the staff element responsible for treatment. The UMT cannot be responsible for releasing treated casualties back to duty any more than it can be responsible for ordering severe battle fatigue cases to be further evacuated through medical channels. This is one area in which the role tension and possibility of perceived conflict of loyalty must be ever present in the mind of the chaplain. Seen from this perspective, the UMT is a combat multiplier—soldiers will be returned to duty sooner because of its ministry. This is, however, a beneficial consequence of the UMT ministry, not the purpose or goal of this ministry.

In order to develop a pastoral model for prevention and treatment of battle fatigue casualties, the chaplain and chaplain assistant must themselves be prepared spiritually, theologically, ethically and psychologically to deal with the terrible trauma of war. They must be prepared to deal with the possibility of their own deaths. Only with such personal preparation can the UMT expect to prepare soldiers for combat. Chaplain (LTC) Emory G. Cowan, Jr., writing in *Military Chaplains' Review*, Spring 1981, [14] and Chaplain (COL) Jay H. Ellens, in the same journal, Spring 1984, [15] deal extensively with this issue of UMT preparation for combat.

[14] Emory G. Cowan, Jr., CH, LTC, "Preparing for Combat: Facing the Ministry to Which We May Be Called," *Military Chaplains' Review*, Spring, 1981, pp. 79-86.

[15] Jay H. Ellens, CH, COL, "Preparation for Combat: Emotional and Spiritual, "*Military Chaplains' Review*, Spring, 1984, pp. 29-39.

As discussed earlier, the Unit Ministry Team peacetime ministry is the foundation for later ministry to combat fatigue casualties. In peacetime, the UMT develops relationships with the unit soldiers, leaders and family members, trains for combat, and ministers to soldiers and their families. Through all its contacts with unit soldiers, in garrison and in the field, the UMT establishes the rapport with soldiers which will become the basis for its effective combat ministry. As it provides this peacetime spiritual ministry, it is building a framework of religious values and beliefs for sustaining soldiers in combat.

Studies indicate that battle fatigue is more common among married soldiers, especially those dealing with family problems. The IDF experience showed that soldiers with stable personal and family lives were less likely to suffer combat related psychiatric breakdown. The more the UMT can do through programs such as premarital and marital/family counseling, marriage enrichment/encounter and family retreats, the healthier the marital relationships. Through its ministry to soldiers and families, which result in more stable and secure family relationships, the Unit Ministry Team helps the soldier to cope with the stress and trauma of the battlefield.

One of the crucial peacetime ministries is the community building process. FC 22-102 deals with the leadership issues involved in developing the soldier team. The UMT ministry goes beyond that toward a building of a community in which soldiers move toward a faith that can sustain them in all situations, even combat. This is not an easy task. There are no easy answers. There are possibilities.

One possible method for building community is through a series of Bible studies using materials such as *Search Weekly Bible Studies* developed and published by Augsburg. This material is extremely flexible and more than a Bible Study. It is a method for helping groups of people to become a community of persons committed to each other. Through scripture study of "Beginnings," the establishment of community, its disintegration and restoration, "Journeys," the exodus into the world, liberation from bondage, covenant and its expression in worship and mission, "Struggles," the establishment of community: the crises, relapses, successes, defeats, "Experiences," of faithful people expressed in song and prayer, story and dialogue, and "Hopes," judgment and hope as God's people move through history toward God's future, *Search* users experience interaction, sharing and mutual support.[16] This is where the concept of the UMT expands beyond the chaplain and chaplain assistant to lay persons, the soldiers, who become involved in ministry to one another.

[16] *Search Weekly Bible Studies Planning Guide*, Augsburg Publishing House, 1983, pp. 11-15.

In an ideal situation, one or more soldiers from each crew, team, or section would be involved in the *Search Study* and in the process the individuals would become community. They, in turn, would function as the nuclei of smaller communities in their respective crew, team or section and provide strength to that group. The IDF experience determined that even one mature, stable crew member could help prevent battle fatigue among the rest of his crew.

The draft FC 16-51 also stresses the role of the UMT in addressing other battle fatigue issues such as grief, unit cohesion, effective communication, religious questions and liaison with unit medical personnel. In all these issues, the UMT's greatest asset is its credibility. As the UMT expresses its concern for soldiers in its peacetime ministry, it develops rapport and gains the trust of unit soldiers. Such credibility is essential for UMT ministry to combat fatigue casualties. The UMT will have to take the initiative to coordinate with unit commanders if the team is to have structured time with soldiers to discuss such issues as the ethics of the battlefield, the five stages of grief, or health and wholeness as not merely the absence of disease but complete physical, emotional and spiritual well-being.

The presence of the UMT with the unit as it moves to the battlefield and prepares for battle is a symbol of God's presence. During this period the UMT reinforces the strengths of the soldiers' relationships with one another and with their families, the unit, the nation and God. Through religious services, counseling, and its presence, the Unit Ministry Team helps soldiers deal with emotions which range from excitement to depression, from exhileration to panic, and from hope to hopelessness.

The pace, fluidity and intensity of the AirLand battlefield will make it difficult for the UMT to be present with soldiers during battle. However, its presence and ministry whenever possible, will remind the fighting soldiers of their faith, of the concern of the unit for their well-being, and of the presence of God even in the intensity of war. During these visits the UMT can detect early symptoms of battle fatigue and alert unit leaders and/or medical personnel so that those soldiers can be properly cared for.

The UMT ministry to battle fatigue casualties happens most often in the combat trains area. Early identification and treatment as far forward as possible facilitates retention of the soldier's ties with the primary unit, the battalion, assures medical personnel availability, relative safety and security, reasonable opportunities for personal hygiene and hot meals and meaningful work tasks not requiring specialized skills.

While identification and treatment of battle fatigue casualties are medical responsibilities, medical personnel are going to be heavily committed to treating physical casualties and may not be able to

devote the resources necessary to treat the battle fatigue casualties remaining in the trains area. The UMT will be available to fill this gap as a part of its overall ministry to the battalion. Treatment at this level will focus on the soldier expected to respond 24 to 72 hours of rest, stress reduction, and limited counseling. Those not responding will be evacuated through medical channels for more intensive treatment.

During the treatment period in the trains area, the UMT will provide pastoral care which focuses on pastoral counseling, affirmation of personal worth and spiritual guidance, worship opportunities and the celebration of the sacraments, distribution of religious articles, and a ministry of presence which symbolizes the care and presence of God. The UMT's credibility, established throughout its relationship with the unit, impacts on the healing process. Soldiers trust the UMT; they know the chaplain and chaplain assistant have shared in their life experiences and that they care for them as individuals.

While the chaplain will provide most of this pastoral care, the chaplain assistant functions in the dual role as an extension of the chaplain's ministry and as a non-commissioned officer. In the ministry extension role, the chaplain assistant identifies specific religious needs of soldiers and refers them to the chaplain, listens to soldiers and encourages them to talk about their combat experiences, provides reassurance and validation for soldiers, conducts Bible studies or devotional periods when mutually agreed upon with the chaplain, coordinates with units for religious services and rites, establishes liaison with support personnel, and provides necessary security and transportation for the chaplain. In the leadership role, the chaplain assistant coordinates with support and medical personnel for the necessary replenishment of the battle fatigued soldiers to include rest, stress reduction, peer counseling, light meaningful work tasks and morale building experiences.

During this period, the supervisory chaplain will have a significant ministry to the battalion Unit Ministry Team. Experience has shown that not only combat soldiers become battle fatigue casualties. The UMT cannot afford what Chaplain Cowan has called "the idolatry of self sufficiency that sets us above the people whom we have been called to serve." [17] The supervisory chaplain may become the conduit through which the UMT members talk through and integrate their experiences into their life's history.

Through the postbattle phase of combat to the end of hostilities, the UMT enables soldiers to express grief through memorial services and counseling and provides opportunities for soldiers to work through the integration of their experiences into their lives. It is not only at this time in the battle but probably most

[17] Cowan, p. 82.

importantly at this time in the battle, that soldiers experience reconciliation, forgiveness, grace, liberation and hope. Healing occurs as soldiers gain insight into the relationship of their life experiences to the eternal truths for which the Unit Ministry Team stands as symbol.

> Some new information (from life or scripture), some new relationship (with God, Christ, or a godly person), or some new trauma (forcing self awareness at a depth not previously known) is experienced. . . This insight is, for some reason, of so significant a quality that it cuts all the way down through our personality structures, defenses, coping mechanisms, and predilection. It comes to ground at our value and belief level, that mysterious juncture where personality is rooted in or founded upon one's character. There that profound insight produces a paradigmatic shift in beliefs and values, like the change one sees in the amazing crystal formations when one looks into a kaleidoscope and turns the barrel a few degrees one way or the other.[18]

The UMT, through its habitual association with a unit from peacetime through combat to the end of hostilities, provides pastoral care which can significantly contribute to the prevention and treatment of battle fatigue casualties and contribute to the return to health of those soldiers who do become battle fatigue casualties.

Conclusion

While current Army doctrine addresses battle fatigue from the perspective of leadership and although it employs a medical model for understanding the phenomenon of battle fatigue, it does not adequately address the whole person of the soldier. It ignores altogether the spiritual dimension of the soldier.

FC 16-51, *Battle Fatigue Ministry*, is needed. While its publication will not guarantee the UMT a successful ministry with soldiers, it is the basis upon which each chaplain and chaplain assistant team can begin a peacetime model for the prevention of battle fatigue. It is a starting point for the UMT to negotiate with commanders and staffs for training time to minister to soldiers through programs which complement what the unit is doing to prevent battle fatigue. UMT programs, such as *Search*, should not be relegated to after-duty hours, but these programs should have a place beside other unit training designed to equip soldiers to meet the demands of the AirLand battlefield.

[18] Ellens, p. 38.

Because we pray for peace, it is our fervent prayer that the Unit Ministry Team will never have to test its participation in the treatment of battle fatigue casualties. But if it does, the success will be in great part determined by the UMT's peacetime involvement in the lives of soldiers as together they have built community, considered the meaning of life and death, talked of hope, and come to know the reality of God's presence in the lives of all God's people.

Prayers that Hurt: Public Prayer in Interfaith Settings

LCDR A. E. Resnicoff, CHC, USN

In the Mekong Delta, it was a Protestant chaplain–Les Westling–who helped me grow as a Jew, and who helped me decide to become a rabbi. With his help, I discovered the love within Judaism; because of his help, I discovered love within Christianity.

After the terrorist truck bomb attack in Beirut, when my skullcap, my Kippa, was lost in the rubble and misery, it was a Catholic chaplain—George "Pooch" Pucciarelli—who cut a circle of cloth from his own Marine camouflage cap to take its place. For others, the kippa was a symbol of Judaism; for me, his action made this one a symbol of Christianity.

The Talmud tells the story of a Jew who bought a camel from an Arab, only to discover a precious gem hidden in the saddle, of which neither the seller nor the buyer had been aware. When the Jew returned it, the Arab's reaction was one of respect and appreciation for the Jewish faith, for it must be praiseworthy, he said, to teach a man such honest ways.

Colleagues like Les and Pooch helped me to understand the lesson of this Talmudic story; it does not take words to witness for one's faith. It takes love.

Knowing What Hurts

Another story from rabbinic tradition tells of two long-time friends. "Do you love me?" one friend asks the other. "Of course." "Do

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you know what hurts me?" "No, what hurts?" "How can you say you love me if you don't know what hurts me?"

When my father died two years ago, a fellow chaplain wrote to me with the prayer that I would accept the resurrection of Jesus. Without that acceptance, he wrote, it must seem truly hopeless to bear the death of a loved one. Many other notes from chaplains brought me comfort during that time of grief; this letter brought me pain.

At the 1980 Navy Chaplain Corps Workshop, a chaplain began by stressing the need for us to work together as a team during the decade which was about to begin. Inviting us to join together for a moment of prayer, he ended the prayer in the name of the Trinity. I could not add my Amen. Hadn't I been invited to pray with the group? I felt out of place. I wanted to be a part of this prayer, as we faced the future together—and it hurt me that I could not.

Few chaplains would write to me to tell me that there can be no basis for comfort within Judaism, but there are many who let me know that there can be no basis for prayer. We may work together, but we cannot face God together, as servants or as children, not even for a moment. There are times, of course, when the slight is unintentional, and the chaplain simply does not realize that inviting me to join in prayer and then using words which I cannot say is the same as inviting me for dinner and serving foods I cannot eat. But there are other chaplains who understand that there are words and expressions which exclude non-Christians, but they see the question of public prayer on an academic plane.

For me, it is not an intellectual question, nor even one of "interfaith relations," a phrase which brings to mind meetings of religious bodies, rather than actions between human beings. When I raise the issue, as I do in this article, it is an attempt to share feelings among friends. It is an effort to let others know what hurts.

Public Prayer

A fundamental question for some chaplains has to do with whether it is appropriate for chaplains to participate in "civil ceremonies" at all. For some chaplains prayers made appropriate to civil occasions "water down" the true faith and open up the dangers of "civil religion."

My feeling is that such a danger is overshadowed by the far greater danger of the secular world, that it will be a place of no religion at all. A word of prayer at a civil or secular occasion can be a reminder that faith is not relegated to the synagogue or church. My concern is not simply that our people do not pray in the best way possible; it is that they do not pray at all—they have no relationship to prayer.

Our participation in public events can be a beginning. The danger of encroaching civil religion—and the fear of "watered-down" prayers—should not be two of our greatest worries. Today our concern is not that most people do not pray in the best way possible: it is that they do not pray at all. If we fear the spectre of "civil religion," we should fear the nearer danger of *secularism* even more: a world where religion is relegated to the confines of the church or synagogue, kept entirely away from the "real world." Our participation in public events can be a reminder of God's presence, a reminder of something holy—even a reminder of *the idea of the holy*—for those who have forgotten how to pray or how to dream.

Within our own faith groups we emphasize our particular beliefs and approaches to God. Before men and women of all faiths, we stress the ties that bind through a moment of awareness of the presence of something larger than ourselves.

We need not begin with the founders of America to understand that there are times to speak of God in general terms. Millenia before the founding fathers celebrated this truth, it was a Biblical prophet Malachi who saw the cruelty of fighting in his time and cried out, "Have we not all one Father? Did not one God create us all?" (*Malachi* 2:10). His fear was not that he might water down God's word or forget the different cultic responsibilities of Jews and non-Jews. His concern was to remind the world of God's existence—and the way that God's care binds all humanity together. In today's world, still torn by strife, it is no "danger" to share this prophetic message and no "cop-out" to follow this example. Instead, it is a challenge worthy of all our faiths.

From any newspaper we can see religion abused so as to tear people apart. Through a moment of prayer we can remind a cynical world that faith can and must be used to bring them together. When entire faith groups are excluded from our prayers, then a chance to face God together is lost. An opportunity to touch men and women of all faiths has become an occasion to relate to our faith group alone. Without prayer which includes all, an opportunity to teach that despite differences we must work together for common good remains a reminder of how separate we stand.

Each of us wears the cross or tablets which identify us as Christian or Jew. In public prayer we have the oportunity to say that our religion—Christianity and Judaism—teaches us to care for others, regardless of theirs. Whatever a public prayer should be, it should not be cruel or uncaring.

One of the most "general" prayers in the Bible is Psalm 117, the Bible's shortest book:

O praise the Lord, all you nations;
Praise Him all you peoples;
For his love for us is great;

And the truth of the Lord endures forever.
Halleluyah.

Would such a prayer water down our faith?

Rights and Responsibilities

Does not each of us have the right to pray as he or she pleases? We can never be denied the right, or the ability, to pray. As has been written regarding the question of prayer in public schools, there will always be students praying so long as there are teachers handing out tests. In America, of course, we enjoy religious freedom as groups within our houses of worship, speaking to those who share our faiths.

It is in the grey area of public prayer before interfaith groups—a modern phenomenon—that the question of the right of the speaker as over against the right of the listeners comes to the fore. For me it is helpful to remember a basic difference between the "law of the land"—at least in the West—and the "law of the Bible." The former considers a stituation from the point of view of rights, while the latter is more concerned with responsibilities.

When we accept the invitation or the assignment to participate in a public ceremony by offering a word of prayer, we understand that we are making a contract of sorts. Analogously we do not agree to participate in a wedding and then use the ceremony as the occasion to speak against the union. It seems to me, if there is a right involved, it is not the right to word the prayers as we please, but a right to be exercised much before the occasion: the right to decline to participate. It is the right of the chaplain who cannot offer a "general" prayer to decline—in the same way that we may choose not to participate in baptisms, weddings, or funerals.

If we accept the invitation, however, we have a responsibility to understand that we have been asked to add a reminder of the holy and challenged to touch and inspire those present through a moment of shared prayer. We have not been asked to preach nor to confess our faith. We have a responsibility to our conscience and our faith, but we also have a responsibility to those before whom we stand. Neither can be ignored.

Practical Considerations

At the most practical level, it is well for us to remember that participation in a civil ceremony may be only a small part of our ministry, but it often lays the groundwork for much of what follows.

There is a story of a young sailor who hesitated to speak to the chaplain when he saw that the chaplain's faith was different from his own. "Chaplain," he stammered, "I hope you won't try to change my faith." "Don't worry, friend," the chaplain answered,

"but together perhaps we can understand how your faith can change us."

Parents still send their children off to the military with the reminder that if problems arise they are to go "see the chaplain." What a wonderful basis for ministry. Because we are "religious," our people believe we must care about others. Often our civilian counterparts do not enjoy such good publicity. In the civilian world when someone is referred to as "religious," it only means that he or she cares about the minutiae of ritual law or religious practice.

Religion, we learn from the prophets, includes a demand for justice—and so it is appropriate that chaplains are sought out when the military system seems unfair. We are men and women of faith, and so we are approached when others feel loneliness or pain or seek reason for hope.

When we offer public prayer, we are often being "sized up" by men and women who may one day need us. When our prayers disappoint the listeners, they may give us another chance—or even come to us for advice! But when our prayers hurt those who hear us, we may simply never hear from them. In my line-officer days I know that I would never approach a chaplain whose prayer denied my existence. When I try to teach Jewish sailors that they should approach "their" ship's chaplain for help, I often know they will not. "He doesn't care about me," they tell me. "You should hear his evening prayer . . . "

On the other hand, we should not underestimate the impact of inclusive prayers. We might think it is a neutral act to offer a general prayer, but it is not. It is understood, at least by many, as a positive action: a careful and inclusive word of prayer is an act of love.

Christian Theological Considerations

For many Christians, the New Testament gives a scriptural basis for "general" prayers. They point to Jesus' prayer as an example. When asked to teach how to pray, Jesus began, "Our father, who art in heaven . . . " (*Matthew* 6:9 and *Luke* 11:2). For another illustration of "general" prayers, they point to the words of Stephen recorded in *Acts* 7:60, "Lord, lay not this sin to their charge." Or "God, be merciful to me, a sinner," written in *Luke* 18:13.

Many of the New Testament epistles end with prayers offered in the name of Jesus, but in the *Epistle to the Hebrews* there is simple prayer we might emulate today when ending an invocation or benediction, "Grace be with you all. Amen." (*Hebrews* 22:25)

There are verses in the New Testament, however, which some Christians understand to teach that the Christian faith requires prayer to be offered in Jesus' name. "Whatsoever you shall ask of the Father in my name, He will give it to you." (*John* 16:23-26) This verse is sometimes translated a different way: "Whatsoever you shall

ask of the Father, in my name He will give it to you." This rendering seems to teach something quite different, but keeping the first reading, how does this verse apply to the subject at hand?

For some Christians, the idea of praying with a phrase such as "In His name," "In your name," or "In the name of the Lord," allows them to remain true to the verse and yet open enough to allow others to accept the prayer as well. Others accept the trinitarian understanding that where one person of the trinity is present, all are present. A prayer to the Father, or to God's Holy Spirit, invokes Jesus as well. And for still other Christians, any prayer rooted in the love and faith of Christianity is in fact a prayer asked "in Jesus' name," regardless of what words are used. The word, *name*, in this context means more than a title, it means being or essence. Praying in his name means praying as his representative, praying as a person filled with his love.

Finally for those who would interpret the verse most strictly, I offer a "Rabbinic" answer in terms of the stuggle we share—the challenge to remain true to our faiths and yet offer something which can bring us together in faith, even for a moment. If the verse means that prayers asking for something must be offered in the name of Jesus, is it not acceptable to offer prayers which are not petitions in a different manner?

Can we not touch or inspire persons of all faiths through a word or prayer of praise? ("Whoever offers praise glorifies me." *Psalms* 50:23) Can we not offer a word of thanksgiving? ("This is the day the Lord has made; we will rejoice and be glad in it." *Psalms* 118:23f) Christians can heed Paul's advice in *Colossians* 3:16 and *Ephesians* 5:19 to offer psalms and hymns, or drawing from the Roman Catholic Bible, Christians can follow the example of Ben Sirach and bear witness to God's presence through the glory of his world: "Behold the rainbow, then bless its maker." (*Ecclesiasticus* 43:11)

For some Christians sharing the proclamation that "Jesus is Lord" becomes the proof of faith. "No one can say Jesus is Lord except by the Holy Spirit." (*I Corinthians* 12:3) Speaking these words becomes a way of invoking the presence of the Holy Spirit and therefore an important part of Christian prayer. But if we see the opportunity to offer prayer in a public setting, before men and women of all faiths, as a challenge or privilege and not a right, then the struggle must be to find other ways to proclaim our faith and other ways to make the moment holy.

My contention is that there are other ways for us all. We can search for other verses in the New Testament: "When we cry 'Abba! Father!' It is the Spirit Himself bearing witness with our spirit that we are children of God." (*Romans* 7:15) But with or without specific

verses, we know we witness for our faith when it fills us with love enough to care about each other.

If it is a choice between an imperfect prayer or an action which will divide us at the very moment given to bring us together, then let us opt for the caring word and trust that God will understand. "The Spirit helps us in our weakness; for we do not know how to pray as we ought; but the Spirit himself intercedes for us with sighs too deep for words." (*Romans* 8:26) From the thirteenth chapter of *I Corinthians*, we learn that love is better than prayer . . . even better than prophecy.

Jewish Theological Considerations

In some ways it may be easier for a Jewish chaplain who is invited to participate in public prayer to offer an inclusive or general prayer. There are many verses in the Hebrew Scriptures which seem to assure us that there is no special formula for prayer. From the shortest prayer in the Bible (*Numbers* 12:13—five Hebrew words) to the longest (*Deuteronomy* 9:25—one that lasted forty days and forty nights), we understand prayer as a cry from the heart. "The Lord is near to all who call upon Him," Psalms 145), and so the exact words are less important than the act of prayer itself. After all, God hears us even when we do not use words at all. He hears and heeds the pain of slaves (*Genesis* 3:7) and the sighs of prisoners (*Psalms* 79:11).

In a beautiful discussion in the Talmud, the rabbis offer the story of the woodcutter who, lost in the woods, knows he will not make it to the congregation in time for evening prayers. "Lord," he prays, "I am not an educated man. I do not know the prayers by heart. But, I know the alphabet, and I will recite it. Please rearrange the letters to form the prayers you know exist in my heart."

This is not to say that the wording of public prayer is not a problem or challenge for the Jewish chaplain. Many of the prayers I regularly offer within Jewish settings would simply be inappropriate for interfaith groups. A wide-spread myth has it that Jewish chaplains are not asked to change their prayers and so it is "unfair" to expect such action on the part of Christians. The fact is that Rabbis, like the Christian clergy with whom we serve, must choose words carefully in interfaith groups. If the prayers offered by Jewish chaplains seem "acceptable," then perhaps we tread more softly, for we, like other minorities, know the pain of being ignored.

Although I pray in the synagogue that we not lose faith in the coming of the Messiah—in all the millenia of our yearning he has not yet arrived—I would not offer these words in a non-Jewish setting. If I pray for strength to reject false messiahs—false in Jewish terms—I would not do so before an interfaith group. Words which refer to the horrors of the holocaust, or the hopes of Zionism, or to the State of Israel, come as naturally to my lips during synagogue prayer as a

reference to the Trinity might come to those of a Christian colleague, but references to the Holocaust, Zionism, or the State of Israel are seldom appropriate in non-Jewish settings, at least not without extra words to explain their relevance or to show sensitivity to the needs and cares of all those present.

Some rabbis believe we cannot compose our own prayers in public, but that we are restricted to those handed down to us from the past. When these rabbis are asked to offer public prayer, they often choose to read lessons instead of prayer.

Today it is also important for us to recognize that there are other questions of sensitivity which challenge us to be sensitive to the feelings of those gathered for prayer. An immediate example is language which does not recognize racial integrity or which excludes or hurts women.

Language that Hurts

The intention of the prayer is basic and some maintain that the intention is all that is important, not the impact on the hearers. If the intention is not to hurt, then it is not important that we do—for the problem, if there is one—is in the minds of the hearers.

Life nor prayer is not quite that simple. Once we know that an action or a word hurts a neighbor, it is not a question of right and wrong alone. It is a question of causing pain or trying not to do so. Because male gender was once used in a neutral sense does not mean that it is still so used today. If it seems awkward to find words which do not exclude women, perhaps we are saying that we do not feel their feelings are worth our effort. When someone explains to me that an offense is the "Christian" thing to do, it is the same as a white man offending a black and then offering the weak apology that he had done the "white" thing.

Certainly we sometimes misuse language innocently. Following the initial advertising of the manufacturer, I always used the phrase "flesh colored band-aids," until a Black friend pointed out that the band-aids were not the color of his flesh. Language changes. Once we know what hurts, we must change as well.

Finding a Way

The faith and the conscience of some chaplains allow them to choose words for public prayers that easily touch us all. Other chaplains, who are unwilling or unable to change the exclusivity of their prayers, choose not to participate in an interfaith prayer setting. For those of us who struggle with this problem, feeling that there is a tension between the responsibilities to one's faith and the responsibility to those we serve, the following ideas are offered as suggestions.

In your name. Phrases such as "For your name's sake," and "For the glory of your name," are found throughout the Bible. Psalm 79 uses both. Another simple, scriptural ending for prayers can be taken from Psalm 72: "Blessed be His glorious name forever."

Silent ending. Psalm 19 speaks of prayer as "the words of my mouth, and the meditation of my heart." God hears both. Could we not offer prayer aloud, and when the petitions are finished, conclude in silence offering our particular endings as we choose?

Invitational ending. As a variation of the silent ending, I have sometimes offered a prayer and ended with the invitation for all persons present to complete the prayer using the words of their faith and of their tradition.

Shared images. When Abraham prayed with Melchizedek (*Genesis* 14) this non-Jewish priest offered a prayer to "the most high God, the possessor of heaven and earth." One modern rabbinic commentary points out that this may be the first example of persons of different faiths searching for a "shared image" in order to join together in prayer.

The story may be an appropriate basis for our prayers, "in the Lord's name," which allow both Christians and Jews to say *amen*, even if the words take on different meanings within the different traditions. The Bible offers many shared images. So we may pray together to God as savior, redeemer, shepherd, creator, and king. Even the image of the Holy Spirit has a Jewish meaning. It comes from the jewish idea of *ruah ha-kodesh.*

Is the Lord's Prayer appropriate for interfaith expression? Although it is based on Jewish prayers, this prayer has become the Christian prayer *par excellence.* In the past Jewish scholars have generally taught that Jews should not recite it. Perhaps today we Jews should reexamine the situation. If this prayer were offered by someone attempting to find common ground for prayer, should we Jews not respond by participation?

Biblical Readings. We may simply offer appropriate words from the Bible as our contribution to the public ceremony. As a benediction, the priestly blessing recorded in *Numbers* 6 is often used in this way.

Parables. Some rabbis offer a teaching, a *d'var Torah*, a Word of Torah, rather than a prayer. Could we not offer a parable or story which shares a biblical image or scriptural hope? When using the holy books of the Jewish and Christian traditions, my feeling is that we should not restrict ourselves to those we have in common. Many Christians have led devotions based on Christian New Testament readings which have included me completely. "From this story in the New Testament, which is a part of the Christian Bible, we can all learn an important message . . . "

Interfaith endings. Although somewhat awkward, it is possible to use an ending which is both particular and universal. For example, "We who are Christian offer this prayer in the name of Jesus; but all of us—regardless of our individual religions—offer it in the name of the Almighty God, Creator of Heaven and Earth."

Personal prayers. While most of this article deals with public prayer offered aloud—a prayer to which each listener can add a personal amen—there is one additional alternative. The possibility exists for a chaplain to see his or her participation as an opportunity to offer a simple, *personal* prayer, perhaps asking others to do the same, in silence. I should think that such a prayer would require an introduction: "I thank you for the opportunity to offer a personal prayer from my tradition: It is my hope that something I say may touch you so that you may pray for a moment as well."

One final alternative, linked to this idea, comes from my experience with a Christian chaplain who struggled with the matter for months. He made two small but significant changes in his way of offering public prayer. When he began, he no longer said, "Let us pray." When he ended, he did not say, "In Christ's name *we* pray." Instead he said, "In Christ's name *I* pray." Perhaps few noticed the changes, and perhaps that is a weakness of this approach. But I know that I appreciated the sensitivity.

Praying Together

The word, *amen,* means "it is true," or "may it be so." According to Jewish tradition, adopted by Christianity, saying amen is the equivalent of reciting the entire prayer. (*Talmud, Berakhot* 53b) Because of this, the Talmud cautions Jews not to say amen to prayers of non-Jews unless they have heard the entire prayer. (*Berakhot* 51b) Prayer is taken seriously, and we must be able to make it our own before saying amen.

At the same time, the idea of joining another human being in prayer was seen as an action filled with power and hope. Setting aside our differences and praying together "opens the gates of Paradise." (*Talmud Shabbat* 119b) Through a play on words, the Talmud sees hidden meaning in a Biblical verse, *Isaiah* 26:2. Although it is ordinarily read as, "Open ye the gates (of Paradise) that the righteous nation which keepeth truth may enter in," a slight change in the vowel marks of the Hebrew renders it, "Open ye the gates of righteousness, that the righteous nation which says 'amen' may enter it!"

In 1984 a civilian minister served as one of the visiting scholars at the annual Navy Chaplain Corps Professional Development Conference. He led us in prayer as part of his presentation, but his prayer was worded in such as way as not to include me. One of my colleagues, a Christian chaplain, approached him after the session,

and told the speaker that he was unable to pray because of the anguish he had felt for me. His thoughts were on me because he sensed that I was excluded.

During the next session of the conference, the speaker related the conversation to the group. He told us he had learned to think of prayer in a different light and that he was deeply touched that there could be such love among ministers of different faiths. Not just words of love, but *love*.

"The Christian chaplain does love me," I thought to myself. "He knows what hurts, and he cares."

A Support Program For Military Family Separation

Chaplain (MAJ) Mark E. Fentress

During the last half of this century, the United States Army has changed from an organization composed largely of unmarried active duty personnel to one in which the majority of soldiers are married and have children. This movement of the Army toward a "married soldier's Army" is illustrated by the fact that today "more than 80 percent of the active duty officer corps is married, 78 percent of the enlisted career force and 28 percent of the first term enlisted are married."[1] According to one study, at any given time "15 to 20 percent of all married United States servicemen are assigned to locations away from their families." [2] Consequently, the Army's AirLand Battle mission of world wide readiness, which requires married soldiers to be stationed away from their spouses and children, is having a considerable impact on a significant number of Army families.

In this article, I will address two aspects of this problem for families. First, I will describe the military induced separation of the soldier from his or her spouse and children as a unique kind of grief experience, and secondly, I will present a model for ministering to Army families facing extended military-induced separations.

[1] Lieutenant Colonel Milton T. Tankersley, "The Army Family Action Plan", in *Personnel Management and Administration Booklet* [437, (Ft. Leavenworth: Command and General Staff College, 1985), p. 237.

[2] Nancy Goldman and D. Segal, *The Social Psychology of Military Service*, (Beverly Hills: Sage Publications, 1976), p. 141.

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The extended separation of the soldier who is a spouse or parent from the family precipitates a potential crisis within the family constellation. The soldier's assignment to a geographical location away from the family doesn't always bring on a crisis in the family, but it very often is the trigger for the crisis. Why? The soldier's leaving "upsets" the normal need-satisfying system within the family. This temporary family dismemberment produces a situation where many of the family's needs which were met before by the soldier, now go unmet.

In his study of military families facing extended separation, social psychologist Fagen noted that these separation experiences often create a "crisis situation which challenges the family's adaptive capacity," but which have the potential for facilitating more or less adaptive kinds of behavior.[3] Hills classic 1949 study of the service families experiencing prolonged separation due to World War II, characterized the military family as "a family under stress," [4] and as a family caught up on the throes of family crisis. My experience in ministry with Army families facing this type of separation has reinforced for me the conclusion of this research: the hardship of prolonged military induced separation often creates a crisis situation within the military family.

Although the prolonged separation is likely to rise to a crisis, it is not necessarily the case. The hardship of soldier separation does not always produce a family crisis. David Switzer, writing on the role of the minister as family counselor, says, "The crisis itself is the internal reaction to the external event, and events that may be very threatening for some may not be for others." [5] Soldier separations may provoke family crisis the first or second time of occurrence, but as the family learns greater adjustment skills and as they begin to tap into the supportive network of Army organizations and agencies, these separation experiences become less a crisis, but still a serious hardship with which to cope.

The vulnerability of the Army family comes sharply into focus when one realizes that military induced separation is nothing less than a grief experience for the family. Whenever adults "lose" someone of great value and significance for an extended period of time, three months or longer, they go through a grief cycle that is similar to the loss of someone through death. It is a more abbreviated process and temporary, but the feelings and the emotional changes are parallel.

[3] Edna J. Hunter, *The Literature On Military Families*, (San Diego, California: United States International University, 1980), p. 49.

[4] *Ibid.*, p. 4.

[5] David K. Switzer, *The Minister as Crisis Counselor*, (Nashville: Abingdon Press, 1974), p. 46.

In his study of Navy wives, Robert W. Bermudes writes, "As the average submariner's wife approaches the time when her husband is to leave on patrol, three months of sea duty, she displays the psychological and physiological aspects of the grief cycle outlined by Lindemann." [6] My own 1981 survey of Army married couples who have been through extended separations of six months or more validated Bermudes thesis about the grief experienced by the wife and also indicated that most soldier-husbands experience the separation in terms of grief as well.

Military children, when facing the extended separation of the soldier-parent, are also vulnerable. They, too, tend to associate the absence of the "significant other" with death. Separation from Daddy may be experienced as a form of death by young children.

> Even if a child has been loved and cared for by one or both parents, separation from a meaningful adult will amount to a kind of death, even when it is for very brief periods. That is the character of separation. It is like experiencing a death." [7]

In addition to the moment of separation and its aftermath of grief, the reunion time is also fraught with many adjustments for the military family. Hill's research showed, "The supposedly joyful reunion of the soldier and the family often generates more stress than had been anticipated." [8] Moreover, my research indicates that the stresses of reunion tend to be focused around three issues: 1) When the soldier-husband returns home, the wife's reluctance to give up her newly found independence which she has wrestled from the experience of separation; 2) The husband-soldier's "returning veteran syndrom" which has to do with his staunchly held idea that everything will be just the way it was when I left home," and 3) The response of the children to the father's return may not be what has been expected. The children may react with anger or aloofness because of having interpreted the absence as abandonment or rejection. The children may also greet father's arrival with anger because they will have to again share the mother with the father. Very young children may have forgotten what father looks like or indeed may have been born during the separation. These children will usually experience some "stranger anxiety" during the return of the absent parent.

[6] Robert W. Bermudes, "Ministry to the Repeatedly Grief-stricken," *Journal of Pastoral Care*, (Vol. 27: October 1973), p. 219.

[7] Dr. Joseph Bowlby as quoted in *The Loneliness of Children* by John Killinger, (New York: Vanguard Press, 1980), p. 78.

[8] Charlene S. Lewis, "A Supportive Network Structure for Waiting Wives," in a research paper for The Department of Military Psychiatry, (Washington, D.C.: Walter Reed Institute of Research, 1984), p. 2.

According to Dr. Eli Breger, a Navy psychiatrist, how well a child and his family respond to father's deployment seems to be a function of the following factors:

1. The child's age and developmental stage. Separations tend to be most difficult for the child who is entering elementary school or one in the early teens. Both of these times represent stages of separation from parents and the establishment of the child's own sexual identification.

2. The sex of the child. Boys seem to have a more difficult time with separation from the parent than girls.

3. The child's constitutional make-up. Some children simply handle stress better than others.

4. The length of the absence. Long deployments are more stressful than short ones.

5. Deployment in war time, with situations fraught with realistic danger to the father's life, are more stressful than peace time separation.

6. The general family spirit before the deployment.

7. The mother's psychological health and adjustment to the father's absence.

8. The mother's capacity to expand her parental role.

9. The quality of the father-child relationship.

10. The availability of father substitute figures.

11. The support of command and the community.[9]

The homecoming may be a happy family reunion, but it has the potential for being something quite different—a time of stress when problems and adjustments must be worked through so that the family can get on with the business of living together again.

Family Separation Support Program

Taking into account the various dimensions of the military induced family separation, the following model for ministry was designed to strengthen Army families facing the adjustments required of separation and reunion. This soldier and family support ministry has been used at the 1st COSCOM and the 82nd Airborne Division at Fort Bragg in both its complete and abbreviated forms. This model of ministry was implemented on a battalion level with some of the units

[9] Dr. Eli Breger, "Effect of Deployment on Growing Families," *Military Family,* (Fall 1981, Vol, 1, No. 1), p. 10.

of the 82nd Airborne Division's MFO (Multinational Force and Observers) battalions which have a six month peace keeping mission on the Sinai Peninsula and on a group level in the 1st COSCOM with units of the 46th Support Group, which had extended logistical follow-up missions to the Urgent Fury Campaign in Grenada.

Three major factors contributed to the success of this model for ministry.

1. Command support validated the model and ministry within the command.

2. The ministry model was integrated with the existing Family Support Program network within both commands.

3. The participating chaplain teams—the battalion chaplain who deployed with the soldiers overseas and the brigade chaplain who remained with the wives and families—understood the value of the model and knew how it was to work. Their team spirit and sound understanding were basic to the success.

An analysis of this model for ministry to soldiers and their families during separation and reunion revealed the ministry to have five distinct components.

1. *Pre-departure seminars.* Pre-departure seminars for married couples on the topics of separation anxiety were held. Suggestions on how to creatively cope with the difficulties unique to separation were made and shared. These seminars were scheduled at least two weeks prior to the deployment. Special separation classes were designed for children and teenagers as required.

2. *Support groups.* During the separation period, on-going support groups were established at the overseas location for the soldiers and at the home base for the spouses.

3. *Communication hook-ups.* A communication hook-up between the battalion chaplain at the overseas location with the brigade chaplain at the office of the battalion's Rear Detachment Commander facilitated valuable exchange of information regarding family problems and crises. This communication hook-up allowed for timely pastoral interventions with troubled couples and families.

4. *Pre-reunion seminars.* Pre-reunion seminars for the soldiers at their overseas location and for the waiting spouses at the home base were conducted about two to four weeks prior to the reunion in order to give the couples a "head start" on coming to terms with the stresses of reunion. The wife's independence, the returning veteran's syndrome of the soldier, and the children's ambivalent reaction to the soldier-parent's return were topics dealt with in these pre-reunion seminars.

5. *Post-reunion follow up.* Post-reunion follow up ministry involved either marriage or family counseling by the chaplain team, the Family Life Center, and appropriate social work agencies. We

found "pot luck" dinners at the unit level were occasions for people to celebrate as survivors of the period of stress.

Pre-Departure Seminar: Military Induced Separation

What does separation feel like? Whenever we experience the loss of something or someone significant, we experience a grief reaction. How is this separation like grief?

Separation Stress for the wife:

1. Loss of husband; *i.e.*, his companionship, sex partner, loss of his help with the children, etc.
2. Difficulty of assuming dual role as both mother and father of the children.
3. Loss of normal role as wife; *i.e.*, playing the role *in absentia*. (It's hard to be a wife without a husband.)
4. Grief feelings; *i.e.*, feeling of shock, depression, anger, resentment, and finally acceptance.
5. The need for a supportive community for the wife.

Separation Stress for the husband:

1. Loss of wife; *i.e.*, emotional support, companionship, sex partner, etc.
2. Loss of children; *i.e.*, loss of their presence, loss of children's affection, etc.
3. Loss of normal role requirements as husband and father.
4. Feelings of guilt about leaving.
5. Grief feelings associated with loss.
6. The need for a supportive community for the soldier-husband.

Separation Stress for the children:

1. Young children experience the extended absence of a parent as a form of death.
2. Young children often experience a father's extended absence as an abandonment or rejection.
3. Children sometimes interpret the parent's absence as their fault. ("What did I do to make Daddy or Mommy leave?")
4. If mother makes a successful adaptation to the absence, the children are more likely to adapt successfully as well.

Pre-Reunion Seminar

What will reunion feel like? Reunion brings ambivalent feelings: relief, happiness, "honeymoon," excitement, as well as nervousness, grief, sadness and confusion.

1. The euphoria of another honeymoon. . .

2. The beginning of a new grief experience for the husband, wife, and children as the family system changes again in order to permit the absent one to become a significant person again within the family.

3. Getting to know each other as spouse and parent again.

Separation stress for the wife.

1. The independence of the wife. The wife, who has learned to make decisions and to follow through on her own, is often reluctant to relinquish these accomplishments. ("I'm not the same person I was a year ago. I've grown.")

2. The euphoria of the honeymoon period may be gloss over some of the underlying conflicts at reunion time. Problems, which have been present all along, may only surface three weeks or three months after the soldier's return into the family.

Separation stress for the husband.

1. The returning veteran's syndrome. The soldier may expect things in the family to be the same as when he left. This expectation will sooner or later be shattered.

2. As with the wife, the euphoria of the honeymoon may cover underlying conflicts and feelings which will show up later.

3. The returning soldier may have difficulty relating to the children because the children will have distanced themselves during the absence. (Courting each child individually is necessary for rebuilding the parental bond.)

Separation stress for the children.

1. Children may have trouble relating to the returning parent because of negative feelings of hurt and anger because of the absence.

2. Children often grieve over having lost their special status in the family. They now have to share one parent with the other.

Thousands of Army families face military induced separation as a regular feature of military life. A model for ministry such as this offers a creative and effective way of dealing with the family stress generated by the prolonged absence of a spouse or parent. Programs such as this one assist the Army to fulfill its "human goal of fostering wholesome family life" within the Army community.

Christians Can Minister to Jewish Patients

Dr. Allan M. Blustein

Jewish people are just like everyone else, only more so. But ministering to them in the hospital or institutional setting, by the non-Jewish chaplain, is never easy. On the contrary, it's quite hard! This is exactly what a Christian chaplain ought to be thinking as he or she contemplates and prepares for ministry to Jews—how H-A-R-D it is. By using the acronym H-A-R-D as a reminder, the non-Jewish chaplain has a handy recipe of four items for success.

H—Holidays and their importance.

A—Affirmation in the faith of their fathers and mothers.

R—Ritual aspects of Judaism.

D—Dietary aspects of Judaism.

All Jews express their faith through participation in these four channels. American Jews are divided into three groups according to the degree and nature of their participation. Orthodox Jews are strict observers in all four aspects, and they are the most traditional of the three. Conservative Jews occupy the middle of the road, retaining some traditional practices while adapting others to modern times. Reform Jews are the most liberal and most modern in outlook. They reject a substantial part of the ancient traditions.

Holidays and the calendar are a vital aspect of all Judaism. The Holy Days are recognized and celebrated by all three American Jewish varieties. Jews who find themselves hospitalized during

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holiday periods appreciate all efforts to remind and assist them in holiday observance. Since various foods symbolize most of the holidays, those non-Jews who help in obtaining the special foods will never be forgotten by the patients. The personal library of every conscientious Christian chaplain must contain at least one good book about Jewish festivals of the year.

Jewish Holidays

The Holy Days of the Jewish calendar are both major and minor. The major holy days are: (1) New Year (*ROSH HASHANAH*), (2) Day of Atonement (*YOM KIPPUR*), (3) the first two and the last two days of Tabernacles (*SUKKOTH*), (4) the first two and last two days of Passover (*PESACH*), (5) the two days of the Festival of Weeks (*SHAVUOTH*), and (6) the Sabbath (*SHABBAT*), of course. The minor holy days are: (1) the Feast of Lights (*HANUKKAH*); the Feast of Lots (*PURIM*); and the Fast of AB (*TISHAH B'AV*). Jewish persons may attend worship services on these minor holidays but it is permissible to work and to perform normal routines.

The *YAHRZEIT*, the anniversary of the death of a parent, close relative, or loved one is also a special day of observance in traditional Judaism. A 24-hour candle is lit on the eve of the day, and the Jew makes every effort to attend community services, a *MINYAN*, where ten adult males over the age of 13 are gathered for worship. This enables the mourner to recite the *KADDISH* prayer aloud several times while the *MINYAN* of worshipers responds. The *KADDISH* is an Aramaic hymn of praise to God which thanks Him for all the blessings of life. Mourning to excess is not permitted by Jewish law.

Other days of note in the Jewish calendar are the day of *BRIT* or ritual circumcision, which is celebrated eight days after the birth of a male child, and the days of *BAR MITZVA* for a young boy of 13 and a *BAT MITZVA* for a young girl of 12 years of age. The *BRIT* or ritual circumcision is the following of so vital a commandment that it is celebrated even on a Sabbath. As celebrations of faith which mark the passage of an adolescent to maturity, the *BAR MITZVA* and the *BAT MITZVA* are roughly equivalent to the Christian celebration of Confirmation. All three are festive times, celebrated with a *KIDDUSH*, festival meals, music and gifts. The *BRIT*, ritual circumcision, is performed by a *MOHEL*, a pious person well-versed in Jewish law and in the technique of circumcision. The *BAR MITZVA* boy ascends the pulpit in synagogue for the very first time as he is honored with the blessings and recitation of various segments of Scripture. Sometimes after much coaxing by his teacher and parents, he might even deliver a short sermonette or a learned deliberation on Bible or Judaism.

Affirmation in the Jewish Faith

Affirmation in the faith of the Jewish fathers and mothers is based on study, prayer and meditation. Jewish bibles, prayerbooks, and inspirational tracts are especially precious to Jewish hospital patients and shut-ins. The use of these materials offers the patient a communion with God not available otherwise. A Christian minister who makes an effort to procure these inspirational Jewish materials and to make them available for hospital patients has done more than a kindness. Ordinarily Jewish bookstores are able to help with advice and guidance for selecting and purchasing these materials.

Ritual Aspects of Judaism

Ritual aspects of Judaism do not cease at the hospital room door. The celebration of the ritual for many Jews involves special clothing and particular habits or behavior. For example, adult Orthodox Jewish males, those over the age of 13, wear prayer shawls (*TALITOT*) and phylacteries (*TEFILIN*) when offering prayer or worshiping. Effective Christian chaplains "carry" a stock of Hebrew Psalms, prayerbooks (*SIDDURIM*), bibles (*CHUMASHIM*) and other books and materials important for Jewish worship. As for behavior, Orthodox Jews ritually observe the Sabbath and major Holy Days by refraining from all work from one sundown to the next. This prohibition extends to such routine activities as lighting fires, turning on electrical apparatus, smoking, riding, driving, and a myriad of other things which would be quickly done on ordinary weekdays.

Dietary Aspects of Judaism

The dietary aspects of Judaism include eating only what is *KOSHER*; that is, fit or proper. Four-legged animals are classified as kosher if they have split hooves or scales that are easily removed. Fowl must generally be domestic and never birds of prey. The method of slaughter (*SHECHITA*) must also be kosher for both animals and fowl. Jewish-sponsored hospitals will ordinarily have a kosher kitchen, and non-Jewish hospitals can meet the requirement for kosher meals with kosher TV dinners or strictly vegetarian meals.

Orthodox Jews and most Conservative Jews are forbidden to eat swine meat in any form. Pork, ham, or bacon, and the meat of shell fish such as shrimps, lobsters, crabs, oysters, clams, eels, squids, are forbidden. They also do not eat game animals such as rabbits, squirrels, wild duck or quail. The law demands that meat and its derivatives such as soup and gravy may not be eaten at the same meal with dairy products such as butter, cream, cheese and milk. Eggs are neutral and permissible at all meals unless cooked in butter. If eggs are cooked in butter, they may not be served with meat.

The scriptural reason for the division between meat and dairy items stems from the three-fold prohibition against boiling a kid in its mother's milk to be found in *Exodus* 23:19; *Exodus* 34:26; and *Deuteronomy* 14:21. The three bans preclude cooking, eating or deriving any benefit from such mixtures.

Kosher meat must be prepared properly for use by traditional Jews. This entails a special preparation which carries originally kosher meat, derived from an acceptable species and ritually slaughtered, to an even further degree of *KASHRUT*. The meat is soaked in water for thirty minutes and then placed in salt for an hour to remove the blood. In Jewish eyes, blood is the symbol of life and is never to be eaten.

Hospitalization may allow for the modification of some of the laws. An illness, which is determined to be serious by the physician, a rabbi or a learned Jew, can warrent the suspension of these dietary laws in order to save a life. The preservation of health supercedes many of the laws. This principle applies not only to the dietary laws, but also to the bans on driving or riding in cars on Holy Days.

Special Cases

Abortion, autopsy, organ transplants, artificial insemination and other sensitive medical practices are also addressed by Jewish law.

Abortion is only allowed in order to save the life of the mother. Most rabbinic authorities would sanction its use only within the first forty days after conception. In unusual circumstances, competent rabbinic guidance should be consulted.

Autopsies for the expressed purpose of studying medicine are almost unanimously prohibited. Jewish law forbids desecration of the dead, prohibits the derivation of any benefits from the dead, and does not permit the delay of burial of the dead or failure to bury the dead body or parts of it. An autopsy is permitted only if this will help to save the life of another immediately. In this technological age, a competent rabbi should be called on to define the word *immediately*. All parts of the body must be buried together. In cases of the surgical removal of organs, or limbs, rabbinical guidance should be sought to determine how and when this is to be accomplished.

Theologically, as well as surgically, organ transplants are a difficult matter. A person may offer part of his or her body for transplantation into a gravely ill patient, provided that neither donor nor recipient will suffer any harm as a result. This determination is made by competent medical opinion. It follows from this principle, for example, that a kidney may not be removed from a dying patient for transplantation, even to save the recipient's life. Finally, in our present state of knowledge, heart transplants constitute the murder of the donor and are strictly forbidden. In the case of artificial hearts, such as the one used by the late Dr. Barney Clark, competent

rabbinic opinion once again must be consulted. There is a fine line between saving a life and what Jewish law would see as outright murder in the matter of heart transplantation.

Artificial insemination from any donor other than a woman's legal husband is prohibited because of adultery. Even when the husband's semen is used, each case should be handled individually by a committee of physicians and rabbis.

Jewish Visitation

Just as the Lord appeared to Abraham by the terebinths of Mamre in order to visit him during his convalescence after his circumcision (*Genesis* 18:1), so we go to visit friends or loved ones who are ill and in the hospital. Unfortunately, many of us do not seem to know what to do once we are in the patient's room. Although many of the general rules which follow could have wider, non-Jewish application, they are offered as guidelines for behavior when making a hospital visit with a Jewish patient.

The Do's

1. Check your motivation for making the visit. One's own guilt, convenience or selfishness are false reasons for visiting the sick. Visit only if you are genuinely concerned for the patient's recovery and renewal of health.

2. Empathize with the patient. Look on the illness or at the situation as the patient might, then act accordingly.

3. Pay attention to your own feelings. If possible, your own feelings of insecurity, fear, anxiety or frustration should not go with you into the room. Be calm, relaxed and as supportive as possible. If you wish to pray with the patient, ask for the patient's permission. Be sensitive to denominational and faith differences.

4. Obey the rules of the hospital. Respect the rules and customs of the patient's faith. In the case of the observant Jew, be sure what you bring is kosher or permissible.

5. Be polite at all times. Respect the rights of other patients, Jewish or non-Jewish, and also of the staff. They merit your respect.

6. Be aware of the situation and present to the moment. Keep alert for immediate or sudden unexpected responses from the patient. If the Jewish patient has not seen a rabbi, offer to contact one.

7. Make your visit short. Let common sense and a sensitivity to the moment, tell you how long to stay and when to go.

8. Be attentive to the patient you're visiting. Focus only upon him or her. Show understanding for the Jewish way and a sensitivity to Jewish needs.

9. Stand or sit where the patient can see you.

10. Avoid tiring the patient. Talk about religion if the patient indicates a desire to do so, and offer to procure Jewish materials if the patient wishes them.

11. Anticipate the patient's needs, and let his or her comfort be your prime consideration.

The Don'ts

1. Do not irritate the patient by sitting on the bed, using his or her facilities, or arousing anger or resentment in the patient. Be accepting.

2. Do not talk too much. Listen.

3. Do not tell the patient that he or she looks sick.

4. Don't inflict yourself on the patient.

5. Do not smoke or drink in the patient's room.

6. Do not accentuate the patient's fears, anxieties or worries.

7. Do not snoop. Let the patient tell you what, if anything, he or she wants.

8. Do not exacerbate the patient's condition in any way.

9. Do not give Christian material to Jewish patients. Only Jewish bibles, prayerbooks, magazines, or booklets should be given to Jewish patients. Sensitivities in this area must be respected.

On Dying and Death

Christian chaplains who minister in facilities not served by Jewish chaplains may still accomplish many valuable things for their Jewish patients and families. The Christian chaplain should establish rapport with a nearby rabbi or learned Jewish person. Nothing can be as reassuring for the non-Jewish pastor as being able to obtain Jewish counsel and guidance with a simple phone call. Second, the Christian chaplain should be familiar with the Jewish traditions regarding death and dying. Unlike some Christian faiths, no Jewish requirement exists for the presence of a rabbi at the moment of death. As death approaches, psalms and prayers may be recited both in and outside the hospital room. It may be well to engage family members present in the recitation of the psalms or prayers.

If the patient is lucid, he or she may wish to make a final confession of sins. This is permitted in any language and in any manner. Assure the patient that this does not mean impending death but offered to all those who are gravely ill. The Talmud states, "Many have confessed and not died and many have died and not confessed." Sincere confession could be rewarded with extension of life and a portion in the World-to-Come. (Jewish Pharisaic tradition emphatically affirms resurrection.)

According to Jewish law, nothing may be done to or for a dying person in order to hasten death. All human life has value whether it lasts for seven seconds or seventy-seven years. Resuscitation must be attempted and continued for as long as there is hope for success. However, if the patient is merely being kept in an artificial state where cessation of treatment is not followed by spontaneous breathing or heartbeat within a medically reasonable period of time, resuscitation should be discontinued.

Death occurs only when spontaneous breathing, heart beat and brain function have all ceased. As soon as practicable, all external tubes and infusions should be removed. The body remains sacred after death, and the corpse is to be treated with dignity and respect.

Those present at the moment of death pronounce the statement, "Blessed is the true Judge." The laws of mourning are intricate and complex. Competent rabinnic authority should be consulted when problems arise. Burial should be expedited unless relatives are traveling long distances to come to the funeral; in such cases it may be delayed. *The Jewish Way in Mourning*, by Rabbi Maurice Lamm is a valuable aid to Christian chaplains who deal with Jewish patients and Jewish families at the time of death.

Call a Rabbi

When a Christian chaplain feels that he or she cannot handle the complex religious matters that arise in the case of certain Jewish patients, a referral may be made to the nearest rabbi or learned Jew. Only the chaplain can determine what's manageable and what is not. As always, that decision is a matter of good judgment and common sense. Good pastoral care, whether Jewish or Christian, is based on kindness and respect.

God, It's Great to be an Army Chaplain!

Chaplain (CPT) Harvey R. Brown, Jr.

I well remember the sense of excitement I had as I drove to my first duty station. Finally I was a graduate of the Chaplain Officer Basic Course, and I was going to be a part of a unit religious ministry team in an infantry brigade.

For the past nine weeks I had nurtured and carefully cultivated a fantasy of ministry in a brigade chapel. Morning meetings for prayer and planning, cooperative sharing of resources, staffing difficult problems, and all under the benign oversight of a senior pastor: these were all part of the intricate vision that I had constructed and brought with me. "A multiple staff ministry," I thought to myself. "I'll finally be a part of one now that I'm a real chaplain."

It didn't take long for my fantasy to dissolve. As the newcomer to this group of clergy, I could easily see that instead of a team ministry, we were a collection of individuals doing our own activities in the name of the Lord. There was courtesy among us and casual interest in the other's ministry, but the brigade chapel certainly was not the multiple staff ministry of a large civilian parish. I was disillusioned.

At this point I began to rethink my whole concept of ministry in a military environment. What were the skills that I could transfer from my civilian training and pastoral experience? What new kinds of understanding would I need to develop to be an effective Army chaplain? How was I going to do theology as a soldier/clergyman? And finally, how would I make peace with the glaring differences between my expectations for ministry and the contradictory demands of my duties?

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The Bottom Line

Bottom-line thinking can be applied to theology as well as to business. The bottom line for an Army chaplain is this: Unless you manage to synthesize your personal theological beliefs and the cultural milieu of the Army, your effectiveness as a chaplain will be severely limited.

There is a strong similarity between a chaplain serving in the Army and the cross cultural ministry of a missionary in a foreign country. To be successful each must identify with and be assimilated into the culture in which each ministers. There is a new language to be learned and social customs to be understood. Unspoken norms and mores must be comprehended and honored. Dress, living conditions, and even diet reflect those of the target audience. (Bet you never ate MRE's before you were an Army chaplain!)

Yet in the midst of military enculturation, chaplains must never lose the uniqueness of the message that we come to bring. To this end we sometimes wrestle with issues that our civilian counterparts never encounter.

It's Not Your Local Ministerial Association

Working with other chaplains places some unique demands upon our sense of collegiality. The surface relationships of a local ministerial association bear little resemblance to the kinds of elasticity required of relationships with other chaplains.

The pastor of Sleepy Hollow Presbyterian Church doesn't have his performance evaluation written by the local Disciples of Christ minister. And if he doesn't want to, he wouldn't have to say a thing to the priest who is rector of All Saints' Episcopal Church. It's not so with us in the Army. Chaplains have to live daily their theology of collegiality. Some do it better than others.

Collegiality the Methodist Way

As a United Methodist minister, I represent a denomination that has an historical and theological foundation for cooperation with clergy of different denominational and theological persuasions.

We are not a confessional church. "No single creed or doctrinal summary can adequately serve the needs and intentions of United Methodists in confessing their faith or in celebrating their Christian experience." [1] Our church doctrinal standards are reflected in the Articles of Religion and Wesley's Standard Sermons, but it is

[1] Ronald P. Patterson, ed., *The Book of Discipline of the United Methodist Church*, (Nashville: The United Methodist Publishing House, 1984), p. 83.

the task of all United Methodists to develop and clarify the theological premises on which they operate.[2]

In regard to cooperation with clergy and supporting ministries other than our own, John Wesley set the tone for those of us in the Methodist Church. In his sermon "Catholic Spirit," he writes, "So far as in conscience thou canst (retaining still thy own manner of worshipping God), join with me in the work of God; and let us go on hand in hand."[3]

This unity of effort is not blind union or religious syncretism. "[It] is not speculative latitudinarianism. It is not an indifference to all opinions . . . [but it] embraces with strong and cordial affection neighbour and strangers, friends and enemies."[4]

> Every wise man, therefore, will allow others the same liberty of thinking which he desires they should allow him; and will no more insist on their embracing his opinions, than he would have them insist on his embracing theirs. He bears with those who differ from him, and only asks him with whom he desires to unite in love that single question, "Is thy heart right, as my heart is with thy heart?"[5]

How Two Can Walk Together Even If They're Not in Step

For Wesley, to have a heart that was right with God was to believe in the Lord your God, walk in love, and seek to do the will of Him who sent you.[6]

He supported those whom he considered striving to do the will of God whenever he could. It was in this way that the founder of Methodism resisted narrow sectarianism. His life illustrated a spirit of cooperation when he shared in the ministries of men like Whitfield and Otterbein. Since most chaplains readily meet these criteria, I have little difficulty supporting and encouraging their ministries.

My denomination is a theologically mixed bag with a history of tolerance and openness. We walk in route step toward the Kingdom, so it's easy for me to fall in and march with my fellow chaplains, too.

[2] For an extended discussion on United Methodist theology, see "Our Theological Task" (pp. 71-86 in *The Book of Discipline of the United Methodist Church*. The standards for doctrine are informed by four main sources and guidelines for Christian Theology: scripture, tradition, reason, and experience.

[3] John Wesley, *Standard Sermons*, (London: Epworth Press, 1981), p. 141

[4] *Ibid.*, p. 144

[5] *Ibid.*, pp. 132-133

[6] *Ibid.*, pp. 136-147.

Pluralism is Not a Disease of the Chest

In the Army we live, work, and exercise our ministries in a pluralistic environment. Military population is a broad slice of America. The demographics of the Army community reflect in microcosm the patterns of the broader American landscape. We are as religiously, ethnically, and regionally diverse as the land we are ready to defend. Chaplains are chartered with the responsibility of being spiritual guides to this multifaceted group.

Some people, outside the chaplaincy, think that to be a minister in a pluralistic military environment, the chaplain must seek the most neutral theological position available. They think the chaplain's message is then diluted to the lowest common denominator and that the chaplain serves only at the altar of civil religion.

A young soldier once asked me, "Don't you have problems not being free to preach what the Lord tells you? The Army tells you what to say. How do you live with that?"

"The only limitations I have are the ones that are self imposed," I replied. "No one tells me what to preach. I am as free to proclaim the gospel in this environment as any other."

All For One, But Not All One

The Army chaplaincy is inclusive but not monolithic. Each chaplain enters active duty endorsed to represent a denomination or faith group. But there is also a clear understanding that ministry in the Army chaplaincy goes beyond the bounds of denominational affiliation. Ministry extends to all soldiers.

First of all, I am mandated to care for every soldier. There is a biblical base for extending care and ministry beyond the confines of ecclesiastical walls. In the Old Testament, God declared the law to be impartial toward all who travelled within the camp of the Israelites, whether or not they were of the seed of Abraham.[7] In the New Testament, the Apostle Paul addresses this issue from a Christian perspective when he writes, "Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers." [8]

The picture is clear to me. God expects us to do good to those around us, regardless of whether they wear the same religious label as we—or for that matter, whether they wear any religious label at all. That's pluralistic ministry.

[7] *Exodus* 12:49.

[8] *Galatians* 6:10, (*New International Version*).

A Tract is Not an Armored Vehicle

Practically speaking, how can I honor the concept of pluralism and still retain in my practice of ministry the theological imperatives of evangelism, recruitment, and discipleship into my faith group?

Pluralism does not place restrictions on sharing God's love in the way that's most true to His call on my life. It is no impediment to introducing persons to the Christ who saved me.

I have never gone door to door in the housing area passing out religious tracts. (Once I did leave some on top of a slot machine at the O'Club in Panama, though!) I try to sense when someone is open to faith, and then share the content of the faith that is so precious to me.

On one occasion a young sergeant and his wife were referred to me by the commander. The previous night had been one of drinking and fighting, and the young woman had a large black eye as a reminder of their conflict. Both of them said that they loved each other and truly desired a healing in their relationship. In the course of the interview I indicated that I had some skills and experience as a counselor, and if they chose, I would be glad to work with them. I was careful to point out, however, that there was no obligation on their part. The commander had sent them, but he could not order the soldier or his wife to be responsive. Both said they wanted to begin right away.

At this point I asked each about their spiritual background. Neither was aligned with any faith group. "You obviously know that I am a chaplain," I said. "And I need to let you know that I believe there is a dimension of marriage that goes beyond the physical and emotional aspects of your relationship. I'm not going to coerce you into sitting here and listening to a sermon. But if you want me to share more about this, I would be glad to do so whenever you want."

They agreed that they felt that there was more to marriage than what they were experiencing. So I began, in the least threatening way I could, to gently share God's love. I told them how He wanted to be part of all human relationships.

The young couple wasn't suddenly converted that day. But a process began that led some weeks later to their confessing faith in Christ and uniting with a fellowship of Christian believers at the chapel. The resource of faith, joined with the tools of counseling, brought about healing in their marriage.

This kind of evangelism takes place without denigrating other faith groups or stealing sheep from another's fold. It is the natural outgrowth of caring for soldiers and the embodiment of the expression, "Bringing man to God and God to man."

This is My America

Worship, witness, and the community expression of faith are basic constitutional rights. "Free exercise of [religion] is natural to our American spirit." [9]

Although there is a tendency to think of proselytizing as the exclusive domain of evangelical Protestants, each religious body has its own outreach imperative. One of the chaplaincy's most important tasks is to ensure that every soldier has the right to exercise faith and to fulfill its demands while he serves his country. If as a Christian I expect this freedom, I must also advocate for the soldier's rights as well.

This advocacy is likely to involve interpreting to commanders the nature of the religious requirements of their soldiers. Occasionally, it will entail helping an individual service member understand how the Army's mission does not allow for accommodating certain religious practices. (Smoking peyote on an FTX just doesn't fit in!) But at all times, a chaplain's presence within the Army makes a statement to the world.

IN MY AMERICA
I CAN FALL DOWN ON MY KNEES
AND PRAY
ANY PRAYER I WANT TO PRAY
TO ANY GOD I PLEASE.[10]

You Can Be Sure If It's Westinghouse

Once I was the project officer for the Family Day Easter Egg Hunt of a really hard-core infantry battalion. While I was painting woodland camouflage patterns on the eggs, I remembered an old friend named Raymond Cullop.

Raymond, in our denominational lingo, was a "local pastor." That means that during the week he was employed in a full time secular job. Monday through Friday he worked at a manufacturing plant. On the weekends he preached.

For a number of years he had pastored several small Methodist churches in southwest Virginia. Many mountain men and their families had been won to the Lord through his faithful ministry.

I once asked him, "Raymond, have you ever thought about quitting your job at Westinghouse and preaching full time?"

"Lordy, no!" he replied. "Doin' maintenance at the plant is the best place in the world to be. Where do you think I get my congregation from?"

[9] Chaplain (MG) Patrick J. Hessian, "A Historical Review of the Army Chaplaincy: Free Exercise" *Military Chaplains' Review* (Vol. 12 No. 4 Fall, 1983): 9.

[10] From a song performed by Ben Ferrell in Lexington, Kentucky, March 1976.

Civilian friends will sometimes ask me, "What's it like being an Army Chaplain?" I have responded to that question in several different ways, but one answer seems to best communicate what I really do—"It's like working at Westinghouse."

That may sound like a strange description for full time Christian service, but I see many parallels between what I do as a chaplain and what Raymond Cullop does on his job. Jesus refers to it as being the salt of the earth.

For Raymond, the mundane occupation of his weekdays was sanctified through the relationship he formed with his co-workers. There was nothing uniquely spiritual about his job at Westinghouse, but this "tent making" provided opportunity for contact with people. And these were the people who would be his congregation.

Making Army Tents

When we are tasked by our boss to perform some function that's not formally religious, we are doing our own special brand of "tent making."

I know some chaplains who rebel at receiving a call from a company first sergeant. "He's always wanting me to bail him out by teaching some class to his troops," they say. But instead of resisting the call, we can redeem these targets of opportunity and use them to build bridges to the soldiers we serve.

Where else can a preacher find a ready-made audience prepared to receive his pitch? Although he can't use this time to push his religion, a chaplain with any sense will certainly use it to present himself. And we know that there's nothing wrong with going about doing good.

So a lot of my days are like working at Westinghouse. Reports must be written; meetings must be attended; training classes must be developed or taught; special projects must be overseen. (Remember the camouflaged eggs?) In all of these things, I get an opportunity to be with the soldiers I serve, to know them better, and to love them more.

The vernacular says, "Chaplain, you really made money off that program down in the company." And I know that it's true—the dividends are paid in the capital of lives touched, and possibly changed, through my being there. I have a vested interest in these people. I'm a shareholder in the human company. And I know the Chairman of the Board.

God, it's great to be an Army chaplain!

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Book Review

Out of the Night: The Spiritual Journey of Vietnam Vets

William P. Mahedy

Ballantine Books 1986
Cloth, $15.95

William P. Mahedy served in Vietnam as a Roman Catholic US Army Chaplain. Today he is an Episcopal priest working as a consultant to the Veterans Administration. He is coauthor of *Right Here, Right Now: Spiritual Exercises for Busy Christians.*

Through his close association with Vietnam veterans William Mahedy has a unique frame of reference for describing the process through which many Vietnam veterans work to find peace with themselves, and the society in which they live. He asserts that the churches of America have never come to grips with the reasons so many vets lost their religious faith in Vietnam. "America," writes Mahedy, "has not yet confronted the moral and religious split between vets and our American society." Mahedy calls it "a dark night of the soul," and postulates that the journey out of the darkness belongs to all of America. This book was written not only for Vietnam veterans, but is also intended to lead non-veterans through the Vietnam experience.

Within the personal stories of numerous veterans Mahedy reports that for many, even well-churched veterans, God was absent from Vietnam. When the rules of a moral society appeared bent, broken and abandoned, the veteran felt lost, guilty and ashamed. With guilt and shame came a cynicism for "the system." The nihilistic one line evaluation of the war by veterans according to the author is, "It don't mean nothin'." Mahedy reports that Vietnam veterans found presidential proclamations such as "The United States is in Southeast Asia to fight for peace" as "all bull-shit." Mahedy goes on to say that chaplains who supported such rhetoric feel guilty of reprehensible collusion with the government which placed the soldier in Vietnam.

> There is another side to the chaplaincy as it functioned in Vietnam," Mahedy says. "The chaplain brought significant spiritual gifts to the troops in the celebration of a worship service in a jungle clearing or on a fire base. We prayed the Lord's prayer with the men. We joined with them in a serious cry to God to deliver us all from a terrible evil. We brought some sense of God's forgiving presence, even in the midst of madness and savagery. Chaplains had much to do with preserving and deepening the faith of many and prepared thousands for their entry into eternity. Chaplains tried to bring consoling presence of God into the most horrible situation any of us had ever faced. This is, on balance, no small thing. Finally, whatever we may have done wrong, we did risk our lives to be with the troops; some chaplains died and many more were wounded in the attempt to be pastors to the men and women in Vietnam. This has to count for something.

Many chaplains who served in Vietnam will find this book abrasive and in error when compared with their own experience. But, Mahedy had the unique experience of listening to many, many accounts from veterans struggling to reintegrate their lives. And, though perceptions differ, there exists a repository of information indicating the disenchantment of significant numbers of veterans with God, the church, the government and the John Wayne myth of American moral propriety.

Mahedy presents the Vietnam veteran as one who was forced to swim in deep water while being criticized by those splashing around in the shallows. He sees hope for those deeply disturbed by combat in Vietnam through a personal identification with Job and Jesus in which the veteran surrenders to God. "For the dark night of the soul to be a pilgrimage rather than an endless journey one must be receptive to the power of God, which leads to rejoicing."

William Mahedy spares no one as the rage of Vietnam veterans explodes upon the reader, but he does find a way out of the night, escaping from the gulags of hate, bitterness and anger through unceasing activity as agents committed to the work of God.

This book will interest and perhaps agitate any reader who served in Vietnam as a chaplain. It is written from the context of personal experience. It does not represent all of the veterans who

served. Yet, the book presents issues which all chaplains will find important.

Chaplain (COL) Gary A. Bowker
USA

A Dazzling Darkness: An Anthology of Western Mysticism

Patrick Grant

William B. Erdmans Publishing Company
Grand Rapids, Michigan 1985

Patrick Grant, a student of devotional literature since 1981, is also the author of *Literature of Mysticism in the Western Tradition. A Dazzling Darkness* is an anthology of quotations from Western Christian mystics. Most quotations are brief, and the book is topically arranged. The quotations are ordered under such topics as "Creation and the Fall," and "The Human Estate," and "Prayer." The quotations provide provocative and delightful reading.

The book begs for three observations.

First. The bibliography alone is worth the price of the book. It contains the best works of the best minds writing the scholarly literature on Christian and comparative mysticism.

Second. Mysticism is a difficult subject. Many of us know very little about the richness and potency of it as a source for modern Christian or secular life. The author does us a great service by providing an accessable source of priceless wisdom. The formating is logical and clear. The editing accomplishment is significant.

Third. The author's intention seems to be the showing of a ". . . vision sufficiently clear, powerful and complex . . . ." He sees in Christian mysticism a healing vision of wholeness serving as an anecdote to the divisive, hateful, and bigotted elements in the modern world. While such a vision is characteristic of the mystics, we cannot find it in any single text as quoted. The short non-contextual quotations cannot portray the integrity or *weltanschaung* of any mystic's vision. For all the editor's carefulness, the arrangements of quotations do not capture the "big picture." They do not convey the unity. Somehow the essence of the mystical outlook is sadly missed in this work. This is not to say the book is valueless for the chaplain. The military is an active, even hectic, environment for ministry. This book is an invitation to contemplation and reflection on the greatness of God and His work. For me it was a blessing indeed.

Chaplain (CPT) Paul L. Williams
USA

Biblical Exegesis & Church Doctrine

Raymond E. Brown

Paulist Press, 1985, hardback, $8.95, 171 pp.

Raymond E. Brown is a well-known Roman Catholic New Testament scholar. He has written more than 20 books and numerous articles. Brown teaches at Union Theological Seminary in New York.

Raymond Brown represents mainline Roman Catholic biblical studies. Thus, when he writes about the relation of exegesis and doctrine it must be seen as a significant event. What Brown has to say on this important and controversial topic should be seen as reflecting the position of Roman Catholic leadership today.

This book consists of eight substantive chapters and two appendices. The first two chapters deal with Catholic use of historical-critical methods in biblical exegesis and the relation of this exegesis to doctrinal development. They are the most important part of the book. Later chapters discuss liberal and conservative misunderstandings of how criticism and dogma are related, critical exegesis and Mariology, New Testament views of the Spirit, the doctrine of the "local church," and the relationship between the preaching in *Acts* and early Christian doctrinal priorities. The appendices discuss the Shroud of Turin and a conservative French exegesis of the infancy narratives. Brown deals with each of these subjects in terms of his practice of biblical criticism.

Brown aims to show that contemporary biblical research can enrich Catholic doctrine, not threaten it. He points out that every reader of the Bible employs some sort of critical faculty and suggests it is best to be self-conscious about this. Brown traces the process of initial rejection and later, growing acceptance of biblical criticism by the Catholic Church. He also presents arguments against critical methodology and shows why he thinks they are wrong. Brown concludes biblical criticism and Catholic doctrine are at no point contradictory when each is properly understood.

All doctrines should be traceable back to a New Testament origin even though this origin may not be purely logical. A better understanding of the New Testament roots will lead to the sharpening of doctrine, not its invalidation. Thus, even infallibly taught dogma is subject to being reshaped because it is historically conditioned. Brown stresses the need to discern the mind of the original authors of scripture no matter what later generations may have found in the texts. Christians must, however, be prepared to take positions that go beyond the text of the New Testament because we face issues its authors did not. Brown also argues the Catholic Church retains the

right to teach definitively on subjects not settled by the New Testament.

The later chapters illustrate and defend the conclusions of the first two. This means the former are "must" reading for all, but the reader can pick and choose from the rest. Most will want to skip the final chapter because it deals with the work of an obscure French critic of Brown. Protestants may find Brown's treatment of Mary to contrast sharply with what they would expect from a mainline Catholic scholar.

It is difficult to recommend this book too highly to both Catholics and Protestants. This book provides a clear picture of what is and is not taught about the place of the Bible within contemporary mainstream Roman Catholicism. Brown is easy to read without being simplistic and provides commentary and suggestions for further reading in his many footnotes. Paulist Press has made life easier for the reader by providing real footnotes (not endnotes), an index, and a low price.

Chaplain (CPT) Douglas McCready
Pennsylvania Army National Guard

The Penguin Principles

David S. Belasic and Paul M. Schmidt

The C. S. S. Publishing Company, Inc., 1986
Softcover, 83 pages, $4.95

David S. Belasic is pastor of Redeemer Lutheran Church and School, Cuyahoga Falls, Ohio. Paul M. Schmidt serves Beautiful Savior Lutheran Church, Spokane, Washington. Friends and colleagues for many years, they have also co-authored *The Gospel According to You.*

This book is aptly subtitled "A Survival Manual for Clergy Seeking Maturity in Ministry." But why the "Penguin" Principles? The authors say that if the Bible can use the "birds of the air" to describe God's daily care of his own; if not even a "sparrow" falls without God's knowing; if the "wings of an eagle" are a picture of the Lord's comforting strength; if God can use "ravens" to take food to one of the prophets: then why not look at the "penguin" for a picture of what clergy can be like in the reality of their ministry?

In their preface the authors describe six similarities between a parish pastor and a penguin. 1) Penguins have a way of looking dignified and ridiculous simultaneously. 2) Penguins are sensitive to heat. 3) Penguins have treacherous enemies. 4) Penguins are relatively

defenseless. 5) Penguins have a homing instinct. 6) No matter what happens to penguins, they keep their heads high.

In this short book the authors help us to look at the realities of religious ministry as well as the fantasies about the ministry that we brought with us from seminary. They suggest ways that these realities can be dealt with and ask us, "Are we really kind when we bear or even take away other people's responsibilities? Where does Christian love and pastoral care fit in? Do we really serve God, people and the church by letting our destructive feelings destroy our effectiveness?"

A portion of each chapter of *The Penguin Principles* is written in a "tongue-in-cheek" style of humor and overstatement to deliberately capture the reader's attention and break through the "mind set" that often prevails about ministry and ministers. But what is written is not unthinking, sarcastic, or cynical. The intent is to compel the reader to action, to stir his creativity, and to spark his enthusiasm for moving positively toward maturity and satisfying joy in the reality of serving God's people in the parish ministry.

The second section of each chapter is designed to deal with serious questions that may be rising in the reader's mind. This section includes items for reflection, study and action.

The Penguin Principles is not intended to be a "put down" of denominational officials, the laity, or organizational forms. Nor is it an appeal to the laymen and women of the church to do something to help their pastor. It is rather, a frank, realistic and straightforward appeal to clergy to do something about themselves.

While aimed primarily at those who are serving in the parish ministry, this book will benefit anyone who works with people. It is well written, entertaining and thought provoking. This would make an excellent reference book in your personal library and would be handy for anyone engaged in religious ministry to turn to when they have been overly humbled by those to whom they minister, their own sense of inadequacy in the ministry, or just get down on people.

LCDR C. Douglas Kroll, CHC
USNR-R

Jesus: The Death and Resurrection of God

Donald G. Dawe

John Knox Press, 1985, paperback, 205 pp., $15.95

Donald G. Dawe teaches systematic theology at Union Theological Seminary in Richmond, VA. He specializes in the relation of Christianity to other religions.

This fascinating study of the person and work of Jesus addresses primarily the relationship between what the Bible says about Jesus and Christian faith and the contemporary world and culture. Dawe divides his book into two parts, and these parts seemed to this reader to be in sharp contrast. Dawe's development of christology is rather conservative and places Jesus in a Christian context; but in the second part, we see Jesus in the context of religious pluralism with a radical reinterpretation of the context and basis of human salvation.

Dawe's christology focuses on the death and resurrection of Jesus. From this Dawe emphasizes Jesus' universal lordship and says the Church historically has sold the universal applicability of Christ's work short. This part of the book contains a curious mix of traditional and critical reading of the Bible. It leads to a theology generally traditional but with a Barthian element both in respect to revelation and to a universalistic soteriology. The traditional element is visible in his defense of the claim Jesus' tomb was empty on Easter morning.

Dawe draws from the resurrection accounts a picture of the risen Jesus that he tries to apply to humanity in general. The key element of this is his argument that the risen Jesus remained a distinct entity, his deity and humanity remaining distinct from each other. The risen Jesus was transformed, says Dawe; he had a relation to space and time different from what he experienced in his earthly life. The limits and finitude of humanity are overcome in the resurrection, and it is these that divide people from one another. At our resurrection, we too will share in this liberation. Dawe seems to say that this experience will be universal and that judgment will be merely a refining fire to prepare us for the new existence.

Part two differs in many ways from the first part. Dawe's traditional theology gives way to one based on experience. He has a weak view of sin that underlies his call for universal access to salvation. Dawe argues that salvation must always occur through the power of Jesus but not necessarily within Christianity. This does not imply any "anonymous Christianity," but seems more to mean that non-Christians are saved within the terms of their religions but that Christ empowers this response.

The divine-human Jesus is the basis for all salvation, says Dawe, and the Church is the witness to the world that this salvation is a reality wherever and whatever one might believe. He distinguishes this from the traditional "fence mentality" which he says takes the focus away from Jesus and places it on the institutional structures of the church. We do not, he says, need to protect Jesus from enemies because he is already Lord of all. He sees Christianity in terms of a circle witnessing to the world around it and drawing it to Christ but not necessarily inside the circle.

Dawe's approach to the relationship between Christianity and world religions derives from his empirical observation that Christian missions have not made significant headway in converting people from the major non-Christian religions to Christianity. Because many of these adherents are sincere and moral people, he feels compelled to view the other religions as viable options. He does this while rejecting both exclusivism and relativism and trying to retain an objective basis for salvation. In so acting, Dawe presents an understanding of how Christianity relates to other religions similar to that of such Roman Catholic theologians as Hans Kung, Paul Knitter, and Leonard Swidler.

Dawe draws heavily on modern European theologians but goes beyond them in his conclusions. Many readers will be troubled by both Dawe's method and his conclusions. Conservatives will reject his acceptance of non-Christian religions as valid routes to salvation and the primacy he gives to experience in theological method. Liberals will not understand Dawe's conservative Christology in the first part and possibly his retention of Jesus as the final ground for human salvation in the second.

This book appears directed primarily to an academic audience and its cost is high for a paperback. Nonetheless, those chaplains interested in contemporary theology, particularly interreligious dialogue, who work in a religious environment outside a Judaeo-Christian framework may find this interesting reading. Dawe provides helpful footnotes, a lengthy bibliography, and indices of names and subjects and of biblical references.

Chaplain (CPT) Douglas McCready
Pennsylvania Army National Guard

Jesus Through the Centuries: His Place in the History of Culture

Jaroslav Pelikan

Yale University Press, 1985.
Hardcover, 223 pages, $22.50

The dominant figure in Western culture has been Jesus of Nazareth. With that thesis, Jaroslav Peliken, Sterling Professor of History and William Clyde Devane Lecturer at Yale University, traces the influence of Jesus on the culture of the last twenty centuries. Culture, according to Pelikan, includes the entire life of a given society or state as well as the literature, philosophy, and fine arts.

Pelikan writes that each generation creates Jesus in its own image—that is, perceives him from its own world view—discovering

in his life and work meaning which brings hope in coping with the basic issues of human experience. Thus it is a characteristic of each historical age to view Jesus in accordance with its own character. The purpose of the book is to present a history of images of Jesus as depicted in successive ages and to examine those images within their proper contexts, describing what each brought to its protrayal of Jesus. Pelikan suggests that the way a particular age viewed Jesus is an essential key to understanding that age.

Pelikan's book is an outstanding contribution to the literature dealing with Jesus' life. The book, however, should not be confused as a part of the continuing quest for the historical Jesus. Pelikan's primary emphasis is on how various cultures have viewed Jesus and how Jesus, in turn, has affected those cultures.

Major David M. Park, Chaplain
USAF

Interpreting the Psalms

Patrick D. Miller, Jr.

Fortress Press, Philadelphia, 1986
Paperback, 165 pages.

Patrick D. Miller, Jr. is Professor of Old Testament Theology at Princeton Theological Seminary. He writes this book from the personal conviction that the psalms belong at the center of our individual faith pilgrimages and at the center of Christian worship of God.

This book is divided into two parts: Part One is a synthesis of the latest scholarship on the psalms. The reader will not find anything here not already presented by Westermann, Gunkel, Mowinckel, or Brueggemaann. Part Two is an interpretative study of Psalms 1, 2, 14, 22, 23, 82, 90, 127, 130j, and 139. Miller explores the diversity and unity found within the Psalter, keying on recurring themes that form the theology of the Psalter. Each interpretation has a Christian application and makes the book a valuable tool for homiletical preparations.

The author's hermeneutical principles are not forced on the psalms, but flow naturally from the focus of the psalm to its meaning in the Christian faith. At times this comes as a key word in the psalm—*blessed*, for example. Other psalms are explored through key concepts—individual suffering, the passion of Christ, or the human dilemma.

I highly recommend this book. It is clear, concise, and thorough scholarship. The reader will not want to leave it until he or

she has developed a series of sermons on the Psalms, using Miller's research as a basis for interpretation.

Chaplain (LTC) William L. Hufham
USA

Through the Fire: The Process and Purpose of Pain

Joseph M. Stowell, III

Victor Books, 1985.
Softcover, 151 pages.

Pastor Joseph M. Stowell graduated from Cedarville College and Dallas Theological Seminary. He serves the Highland Park Baptist Church in Southfield, Michigan. He has written two other books: *Tongue in Cheek* and *Kingdom Conflict*.

Through the Fire: The Process and the Pain has two uses. The reader may explore the processes and purposes of pain for his or her own growth and gain, or use the book for group discussion. A leader's guide with multi-use transparency masters is available as additional support for this use.

In Part One of the book, the author makes two strong points: Pain has a source and a solution, and when one is centered in God, "all things work together for good." The author also argues that pain is *not* punishment, nonproductive, indicative of spiritual failure, bad, or incompatible with God or his purposes. Pain has two harsh realities: some people seem exempt, and righteousness may be the cause of pain and trouble.

The final chapters of the book deal with two challenging problems regarding the study of pain. "The question that plagues me," Stowell says, "Is not so much why the righteous suffer, but why do the wicked prosper?" In regard to the acceptance of pain, Stowell says, "Perseverance is the key. Keeping on in a crisis requires that we have the steady and solid foundation of perseverance."

These two issues are a good climax to this thoughtful study in the problems of pain. How can we keep on at the very moment when it is the hardest to "keep on?" Why is it that those who seem to be so wrong in their relationship with others and God, sometimes seem to avoid the consequential pain associated by us with their errors? These two concerns are dealt with exceptionally well. Stowell's central thesis is easily stated: "With God's help pain turns to gain."

Chaplain (CPT) John H. Bjarnason, Jr.
USA

New Testament Words in Today's Language

Wayne Detzler

Victor Books, 1986
Hardcover, 407 pages, $14.95

This book is more than another study of select New Testament terms. Dr. Wayne Detzler, Assistant Professor of Missions at Trinity Evangelical Divinity School, has prepared a resource combining traditional analysis of key Greek words with helpful illustrations relevant to everyday life. Using the best tools for study of the Greek text, Detzler gives the meanings of over 200 words—from *abide, acknowledge*, and *freedom*, to *peace, soldier*, and *worship*. Each word is discussed within the context in which it was used in the New Testament world with special attention given to its theological meaning. But the practical illustrations drawn from personal, historical and literary life are what really set this book apart from others. Seldom has a work so skillfully linked scholarly word study with such applicable examples.

As a reference book, this resource will prove helpful for personal Bible study, devotions, Sunday School classes, and home Bible study groups. For chaplains, its greatest value will be in preparing sermons. Articles dealing with the key words are no more than two pages long and are clearly outlined under three headings: meaning, Bible usage, and illustrations. The articles are concise and easy to understand. For a quick, ready reference, it will be hard to beat Detzler's work. While written primarily for Protestants, the book should prove useful to all students of the Bible.

Major David M. Park, Chaplain
USAF

Intervention: How to Help Someone Who Doesn't Want Help

Vernon E. Johnson

Johnson Institute Books, 1986.
Paperback, 116 pages, $7.95

Johnson describes his book as "a step-by-step guide for families and friends of chemically dependent persons." It is more than that. It is a manual of hope for those who are suffering from the effects of the most dangerous and deadly epidemic raging in the United States today.

The author is founder and president emeritus of the Minneapolis based Johnson Institute, which for more than twenty years has provided a significant training resource for programs of recovery in government and industry. His first work on chemical dependency, *I'll Quit Tomorrow*, (Harper and Row, 1980) dealt with treatment of the chemically dependent person.

Johnson's new book focuses on the alcoholic but also touches on other chemical dependencies. The work is divided into two parts: Learning About Chemical Dependency and Intervening with Chemical Dependency. The first part explores the symptoms of the disease, the effects of the disease on the chemically dependent's family, and the barriers of delusion the chemically dependent person errects. The symptoms of this disease are applicable to every drug and drug abuser. The second part prescribes a process for intervention, accompanied by a case study of a working father with an alcohol problem. The steps of intervention are examined thoroughly, answering many "what ifs."

The single weakness of Johnson's work is the lack of a method for intervening with teenage polydrug users. Parents of chemically dependent kids become thoroughly frustrated by the lack of leverage they have in making an effective intervention. The teenage abuser cannot be confronted with the loss of a job, and inappropriate disciplinary actions often exacerbate the problem. The teenager's dependency is complicated more by the multiplying effects of drug combinations and the imminent involvement with legal authorities for stealing and dealing. He or she finds false refuge among drug using peers who see their parents as the enemy.

One answer in these cases is that the family has to be willing to expell the chemically dependent person from the home if treatment is not accepted. That is not an easy decision, but it is one that will effectively force the abuser to face the destructive effects of chemical dependency on the family.

I liked this book. It is clear, practical, and usable. It is upbeat and positive about the hope for effective treatment.

Chaplain (LTC) William L. Hufham
USA

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